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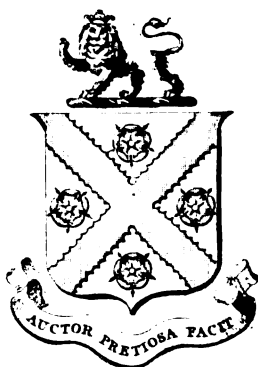
*James Lennox*







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*James Lennox.*











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**P O P E R I**

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**S C R I P T U R E**  

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# IMPRIMATUR.

*Feb. 2. 1687.*

Hen. Maurice R<sup>mo</sup> in  
Christo P. D. Wil-  
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po Cant. à Sacris.

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# POPERY

Not Founded on

## SCRIPTURE:

OR,

The TEXTS which PAPISTS  
cite out of the BIBLE, for  
the Proof of the Points of

## Their Religion,

EXAMIN'D,

And shew'd to be alledged without Ground.

L O N D O N;

Printed for Richard Chiswell, at the Rose and Crown  
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HOW MANY  
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# THE SEVERAL TRACTS

Contained

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POPERY

# POPERY not founded on Scripture.

By Thomas Tension.

## The INTRODUCTION.

**T**HE Faith of the Reformed ha's, by some of their Adversaries of the Roman Perswasion, been call'd *Biblistm*: And they themselves have had the Name of *Biblists* (a) given to them. And these they look upon as Names of Honour, though they were intended as Marks of Infamy by the Inventers of them; for it is both a safe and worthy practice, to take, for their Rule, the *Word of God*, rather than the Word of Man.

That was the Rule which Christ left to his Church, and the judicious and sincere Christians of all Ages have governed themselves by it: for they have believed, as St. *Ashanasius* did, (b) "That the Holy and Divine Scriptures are of themselves sufficient for shewing the Truth."

Nevertheless, those whose Errors and worldly Interests could not bear a strict examination by that Rule, have perpetually endeavour'd either to lay it aside, or to pervert it, or to lessen the Veneration due to it.

Among the *Hereticks* of the first Ages, (c) some appeal'd from the Bible to Tradition; and then being refer'd to Apostolical Tradition, they refus'd to stand to it. Some invented new Gospels, some razed several places

(a) Val. Magni F. Cappuccini Actio 54. pro Fide Cathol. p. 226, 227, &c.

(b) Athan. cont. gent. orat. Vol. 1. p. 1. *Athenagoras de divinis scripturis* &c.

(c) Iren. l. 3. c. 2. p. 250.

places out of the True Gospels: Thus the *Marcionites* \* Tertul. con- deals with the Gospel of St. *Luke* \*. But still the Rule tra Marcion. l. was preserved safe, and the true Christians framed their 4. c. 2, &c. p. Faith, Worship, and Manners by it. 414.

Among the *Heathens*, *Dioclesian* endeavour'd to destroy all the Copies of the Holy Bible, and by that means to root out the Christian Religion. But such was the Courage of the Christians, who chose rather to offer themselves, than their Bibles, Sacrifices to the Flames; and so many, and so widely dispersed were the Copies of that Sacred Book, and so watchful was the Providence of God, that no one Leaf of the Scripture perished.

Among Men *professing Christianity*, as the Authority of the Papacy encreased, the use of the Scriptures decreased in that Church; which being possessed of an unhappy Priviledg of a Chair in the Imperial City, began too early to set up it self as a *Kingdom of this World*. Now the *Holy Bible* not serving all the Political Purposes of such a Kingdom, many Methods have been used towards the giving of Men a diversion from it, as the Christian Rule.

When the Popes triumphed in Temporal Power, then they were consulted as the Christian Oracles. Such a Pontificate was that of Pope *Zachary*,\* who † deposed the King of the *Franks*; not (as the Canon Law speaks) for his Iniquities, but because he was not capable of managing so great a Charge. To him *Boniface* Arch-Bishop of *Mentz* applied himself for an Answer to this frivolous Question, *After what Time was Bacon to be eaten?* A Question fitter to have been resolved by the Pope's Cook or Physician, than by the Holy Father himself. But the Pope was so condescending as to give him punctual satisfaction on this manner:

“We

† Decret. par. 2  
Causa 15. Qu. 6  
Can. Alius,  
p. 1083.

"We have \* no Orders about this Matter from the Fa- \* Zach. Pont.  
 "thers, but we advise you, who enquire of us, that it Epist. 142. ad  
 "be not eaten before it be dried over Smoke, or boil'd Bonif. Mog.  
 "upon the Fire.

Where the Pope's Canon-Law, and School-Divinity obtain'd, *Gratian* and *Peter Lombard* were more studied than *St. Peter* and *St. Paul*.

But the Distinctions and Refinings of these Learned Men, being neither understood nor affected by the Common People, a Politick Care has been taken to feed the People, from time to time, with Pious Tales, as they have been usually called. Of these, some were mixed with the Holy History, as Relations contained more antiently in the Scholaistical *Story of Comestor*; more lately in the adulterated Gospels of *Hierom Xavier the Jesuit*. Some were made *Lessons in Churches*, as the Stories of the Nativity and Assumption of the Virgin, in the *Roman Breviary*. Some were written for the Closet: as, many Lives of Saints, in which their pretended Miracles, Extasies, and Inspirations, were principally noted, for the amusement of the People. These were very pleasing Entertainments to their Fancies, and diverted their Minds from enquiring after the Rule of Faith.

That was further undervalued by the bringing in of the Apocryphal Books as part of that Christian Rule.

But in these Methods the Men of Art in the Roman Church, thought not themselves secure enough without prohibiting the Peoples use of the Bible; which D' Aché.  
 practice (I think) began in *France*, in a Synod at Tom. 2.  
*Tholouse*, in the 13th Century.

By these and other evil Crafts it came to pass, that before the Reformation the *Holy Bible* was among the



the thorow Subjects of the Pope, a Book little read, and less consider'd.

Of this, two Instances may be given; the first *Abroad*, the second at *Home*.

*Abroad*, *Cajetan* was chosen out by the Papacy, as one by whom the Cause of it might be best defended against *Luther*. \* And whilst *Luther* cited the Holy Scriptures, *Cajetan* cited the Decree of *Pope Clement*, and *Thomas Aquinas*. And this was the happy Occasion of *Cajetan's* studying the Scriptures, and writing Comments upon them, in which (so great is the Power of Truth) many things fell from him which favour the Protestant Cause; as his disallowing the Apocryphal Canon, their Corporal Presence in the Eucharist, as spoken of in the 6th of *St. John*; their Service in an Unknown Tongue, as less edifying, and less agreeable to the Sense of *St. Paul* † : Their Sacrament of Extreme Unction, concerning which he says, that it neither appears by the Words, nor by the Effect, that *St. James* speaks of it, but rather of that Unction which our Lord appointed in the Gospel to be used upon Sick Persons by his Disciples ||.

† *Cajet. Com.*  
in *1 Cor. 14. 14.*  
p. 136.

*Nam si orem*

*Lingua* : hactenus *Paulus* declaravit, quod qui loquitur linguâ, non z-

dificat Ecclesiam nisi interpretetur; — Mens ejus, i. e. intellectus, non medicatur sensum, &c. & propterea mens, &c. sine fructu, &c. *Hec est sententia Pauli.*

|| *Caj. Com. in Ep. S. Jac. c. 5. v. 15. p. 370.* — Nec ex verbis, nec ex effectu verba hæc loquuntur de Sacramentali Unctione Extremæ Unctionis, sed magis de unctione quam insinuat Dom. Jes. in Evangelio, à discipulis exercendam in ægrotis.

And here's an Instance of their *Proofs* from the *Scriptures* : They have but one Text for their Extreme Unction; and the very Man, who was chosen to confute *Luther*, after serious application to the study of the Scriptures, declares, that it makes nothing to the purpose.

*At*

*At Home* for some Years after the rising of *Luther*, a Bible was not to be had by a Lay-Man, but at the peril of the Owner.

Hence the following Opinions were formally condemned as ERRORS and HERESIES in the Book called the SUM OF THE SCRIPTURE \*.

\* Spel. Concil.  
2 vol. p. 737.  
22. H. 8. A.  
1530. G. Warham, Archiep.

God-fathers and God-mothers be bounde to help them, [whose Sureties they are] that they be put to Schoole, that they may understande the Gospels, and the Epistles of St. Pawle 15. p. 1.

We be all equally bounde to knowe the Gospels and Epistles of Pawle 15. p. 1.

The Gospel is writte for all Persons and Estates, Duke, Prince, Pope, Emperour.

Notwithstanding this, the Truth of God went forth with Power, and dispell'd the thick Darknes which was in the Land, and further English Translations were made, and the Bible was read publickly in a known Tongue, and the People used it to their great profit: And it appears by the Answers which ordinary People made in *Queen Mary's* Time, to those who examined them about the Sacrament of the Altar, and other Points; how *mightily the Word of God* grew among us, and prevailed.

The knowledg of the People in Doctrines of Holy Scripture prevailing, and the Papists perceiving that they would not be contented with any thing short of the *Word of God*, revealed to them in the Scriptures; began to appeal to the Bible for *their* New Doctrines, and to fight against Protestants with Weapons taken out of their own Magazine.

This course they take, tho, by taking it, they shew how inconsistent *they* are with themselves, who speak such great Things of Unity. The Method, how rational soever in it self, is in them improper, upon several Accounts, amongst which I shall here take notice of two.

*First*, The eminent Roman Doctors have often declar'd, that several of the Articles of Popery are not contained in the Scripture, but must be taken from Church-Authority; and particularly that of the *Invocation of Saints*, upon which so very much of the Roman Worship depends, and to the practice of which they ascribe so much success in Battels, in Storms, in Journeys; in every thing they undertake or wish for.

*Cardinal Perron* (in his Answer to K. James) do's ingenuously acknowledg, "That for the Invocation of Saints, there is neither Precept, nor formal Example in Holy Scripture.

\* Bell. de Cultu Sanct. c. 9. l. 3. p. 894. Cum scriberentur SS. Sanctæ, non coeperat usus vocendi Sanctis.

† Alph. Salm. in 1 Tim. 2. Disp. 8.

*Bellarmine* himself has own'd \*, "That when the Scriptures were written, the practice of vowing to Saints was not begun.

*Salmeron* † insinuates plainly enough, that therefore the Invocation of Saints was not enjoined in the New Testament, because—"occasion would thereby have been given the *Gentiles* to have thought that many Gods were put upon them in the place of the multitude of those Gods whom they had forsaken. So near (even in a Jesuit's Opinion) is their *Saint-worship*, to the *Demon Worship* of the Pagans.

|| Coton Table des Responses au Sieur du Moulin. 3. de-mande. p. 59.

*Father Cotton* being ask'd, by *du Moulin the Elder*, Whether there was any Example or Command in Scripture to pray to Saints? returns this Answer ||, "That they had *one Example* founded on the Commandment

“mandment which God gave to the three Friends of *Job; Eliphaz, Bildad, and Zophar.*—Go to my Servant Job and he shall pray for you, ch.42. 9. But this one Command was, in the sense of him that put the Question, *none at all*; for *De Moulin* was inquiring after a Command for praying on Earth to Saints in the Heavens\*: And *Father Cotton* tells him of *one* (and he might have found out many a one more) for desiring Holy Persons on Earth to whom we can go, and who we know can hear us, to pray to God in our behalf. Such a one was *Job*, and he was yet alive, and his Friends had access to him. And you may imagine how hard this *Jesuit* was put to it for a *Proof* of this Point out of the *Scripture*, when he desir’d *Adrienne du Fresne, the Maid of S. Victor, to ask her Familiar Spirit, amongst other things, What was the most evident Place of Scripture for the proving of Purgatory, and the Invocation of Saints* \*?

\* Nous ne demandons pas s'ils prient pour les fideles qui sont en terre, mais si les fideles qui sont en terre les doiuent invoquer, & Ou Dieu l'a Commandé?

\* Thuan. Hist. l. 132. p. 1136. A. 1604. — Quis evidētissimus Scriptu-

ra locus ad probandum Purgatorium & Invocationem Sanctorum? &c. Memoir. par M. de B. duc de Sully. Tom.6. p. 100. Quel est le plus clair & le plus evident Passage de l'Ecriture pour prouver le Purgatoire & l'Invocation des Saints. Anti-Coton. p. 49.

He had borrow'd a Book of *Monsieur Gillot*, which he return'd with inadvertence, not remembring that his Paper of Questions had been put into it. Mr. *Gillot* finding it, and, in it, a Question about the Life of King *Henry* the Fourth, to whom he was Confessor, communicated the Contents to the *Duke de Sully*, by whose means the Matter was divulged.

Seeing then, the Romanists have declared that some Points of Popery are not in the Scripture, why pretend they to Scripture-proof for every Article? They are very bold Undertakers to attempt to fetch things out of a Book, which, they say, are not in it. This new Art

of creating Proofs is an Invention which they may challenge to themselves, without moving any degree of Envy in the Reformed.

*Secondly*, The Romanists declare, that the *Scriptures* are so obscure, even in Matters of Faith, that the People, without an Infallible Guide, cannot find out the true sense of them. If this Doctrine of theirs be true, it is most absurd for them to go about to prove their Articles to the People *out of the Scriptures*, seeing that supposeth the *Scriptures* clearer than those Articles; for that by which any thing is proved, is to be more known and certain, than that which is proved by it. This way likewise sets up the People as Judges of the sense of these Scriptures which they offer to them in the main Points in difference; that is, they now confess the People can judg of that of which they yet say they cannot judg, by reason of their weakness, and the obscureness of the Holy Writings. But when Men have a mind to proceed in a Cause, it is not a Contradiction that can stop them. Therefore, notwithstanding this, and very much more of the like nature which might be alleadg'd against this way of proceeding, as plainly inconsistent; still, amongst the weak (who discern not the Absurdity, and have not skill to set their Methods one against another) they make their boast of *Scripture-proofs* for *their* Religion, and against *ours*.

This way *Bellarmino* himself took; not so much for the use of the *Italians*, as the *Germans* and *English*; he being set up by *Gregory 13th* in the Chair of Controversial Divinity, in the *German* and *English* Colledges at *Rome*, for the Conversion of the Protestants of those Countries.

This

This way was in part taken by Cardinal *Perron*, who has collected several places of Scripture in favour of *Infallibility*. Which labour he might have spared, if this Thought had had place in his Consideration; *viz.* that if the People can infallibly understand those controverted Places, before they come to own an Infallible Guide, they will not need one afterwards. For he that can find his Way in the Wilderness, can more readily find it in the common Road.

But some that can, will not consider, and of that number (I think) was *Father Cotton*, who in a distinct Treatise in *Greek* and *French*, has set out his *Proofs* of *Papery* from Scripture.

Preuves par l'Écriture du contenu en la foy Catholique. 40. 1624.

Amongst our *English* Writers, there are especially two, whose little Tracts upon this Argument are put into the Hands of ordinary People, the *Touchstone of the Reformed Gospel*, and the *Catholick Scripturist*.

The former of these, the *Touchstone of the Reformed Gospel*, is an old Book with a new Title, under which of late, several Editions of it have been industriously spread among our People. It was first printed in King *James* the First's Reign, and was call'd *A Gag for the New Gospel*. It was answered soon after it was written, above threescore Years ago, by the Learned Dr. *Montague*. And now it is brought forth with a new Name; and without any notice of his Answer. "In the Title Page it pretends to refute Protestants by "the express Texts of the Protestants own Bible; set "forth and approved by the Church of *England*. Which Texts, so many of them as I have examined, produc'd for the Proof of the Popish Points, are taken out of *Bellarmino*. But there are other Texts which are produc'd against Protestants, of which the Author himself, I suppose, is the Collector; and may he have the Honour due

due to his Work. It is on this insincere manner that he proceeds for the beguiling of such who profess a Religion they do not well understand.

First, He charges the Protestants with Opinions which they do not hold, and then he brings Texts of Scripture for the confuting of them.

I will give a few Instances of this kind, by which it will appear that Misrepresenting was a Fashion here among the Romanists in our Fore-fathers Days, as well as it is in Ours.

Protestants maintain :

*Touchstone of  
the Ref.G. 12<sup>o</sup>.*

“*Chap. 9.* That the Church was not always to remain Catholick or Universal.—

“*Chap. 10.* That the Church’s Unity is not necessary in all Points of Faith.

“*Chap. 17.* That the Actions and Passions of the Saints do serve for nothing to the Church.

“*Chap. 21.* That Faith only justifieth ; and that good Works are not absolutely necessary to Salvation.

“*Chap. 27.* That the Holy Angels pray not for us.—

“*Chap. 29.* That the Angels cannot help us.—

“*Chap. 32.* That the Saints pray not for us.

“*Chap. 46.* That Jesus Christ descended not into Hell.—

All these are manifest Calumnies ; yet are they reckon’d to us as Protestant Doctrines. But so formerly did they deal with *Wickleff*, forging Errors in his Name, and then condemning him as the Heretical Author of them.

Yet

Yet this was the practice even of the Council of *Constance*, which put it upon him as his Doctrine, *that God ought to obey the Devil*. A Blasphemy from which every Page of his Writings do's sufficiently clear him.

Conc. Const.  
Sess. 8. Err.  
Wic. daran.  
A.D. 6.

The latter of the Books I mention'd (the *Catholic Scripturist*) was written by *Joseph Mumford*, Priest, of the Society of Jesus. This Jesuit, in his Title Page, pretends to shew, "That the Scriptures hold the Roman Faith in above forty of the chief Controversies now under debate. But if his forty Points be not more solidly prov'd from Scripture than part of his first; in the first place which he produces, just at the entrance of his Book; he may, if he pleases, call them Proofs; but they are no other than false Allegations. For, to shew that all the Texts which the Protestants bring to prove the Scripture to be our sole Rule of Faith, speak of it not taken as the Letter sounds, He quotes those words of St. Paul, the Letter kills. Whereas it is manifest, that the Apostle speaks not there of the Literal and Spiritual, or Mystical Sense of the Scripture, but of the Law and the Gospel, which S. Paul himself declareth plainly enough, both in the words which go before, (*He hath made us able Ministers of the New Testament*—) and in those which follow after, *vers. 7, 8. But if the Ministration of Death, written and engraven in Stones, was glorious; so that the Children of Israel could not stedfastly behold the Face of Moses for the Glory of his Countenance, which Glory was to be done away; how shall not the Ministration of the Spirit be rather glorious?* By the Letter, (saith St. Chrysostom \*) the Apostle understandeth in this place the Law, which inflicted punishment upon the Transgressors of it. But by the Spirit he understands the

\* S. Chrys. v. 2.  
Ep. ad Cor. c. 3.  
Hom. 6. p. 563.  
γενναία ἡ ἐν-  
ταύτης καὶ τοῦ  
μοῦ φανερῶν, &c.

"Grace



“Grace of Baptism, by which they who are slain by  
“Sin, are restored to Life.

Now for the undeceiving and establishing of the People, there may come forth short Tracts in order upon several Points of Popery, in which the Places of Scripture, wrested and perverted, in these and other Popish Books, will be fully vindicated from their abusive Glosses, and restor'd to their true Sense and Meaning. For the Clergy of the Church of *England*, in such Things as concern the Holy Scriptures, are not apt to imitate those of the Church of *Rome*, who, if they have the *Key of Knowledge*, forbear to put it to its proper use; whilst they keep others out, and either go not in themselves, or, at least, to us, do not appear to do so.

*THE END.*

The T E X T S which *Papists* cite  
out of the *Bible*, for the Proof  
of Their Doctrine,

CONCERNING

*The Obscurity of the Holy Scriptures,*

E X A M I N E D.

By Dr. Edward Fowler, *bp. of Gloucester*

I M P R I M A T U R.

Mart. 1. 1687.

J O. B A T T E L T.

**T**hat the *Romanists* are much more concerned for the *Interest of their Church*, than for the *Credit of our common Christianity*, doth too manifestly appear by not a few of their avowed Doctrines; but by none more than *that of the Obscurity of the Holy Scriptures*. In order to their Churches advancement to the highest pitch of Glory imaginable, 'tis the most fundamental of all the Articles of their Faith, that she is *Infallible*. And that the *Holy Scriptures* themselves may be subjected to her Authority, they resolve their belief of them into it ultimately; They found their Judgment of *Canonical Books* wholly thereon; and, not content herewith, they make their Church the only Judge of the *true Sense* of Scripture, and do their utmost to persuade the World of its great Obscurity, even in the most necessary

## The Popish Doctrine of the Obscurity of Scripture,

fary Points, that they may demonstrate the absolute necessity of an *Infallible Judge*, and consequently of relying on the Judgment of the Church of *Rome* for the understanding of Scripture; there being no Church besides, that dares to pretend to the Miraculous Gift of Infallibility.

And *Cardinal Bellarmin*, in the *First* and *Second Chapters* of his *Third Book of Disputations*, sets himself to oppose the *Plainness and Perspicuity* of the Scriptures, in order to *this* end; as appears by all the following Chapters of that Book. And this he doth,

*First, By Scripture.*

*Secondly, By Sayings of several Fathers.*

*Thirdly, By answering Objections.* All which he doth perfectly like *himself*, as he appears in his other Controversies, though as much *unlike* a Man of so great a Name.

He opposeth the Scripture's Perspicuity by *Scripture*, two ways.

*First, By producing several Texts*, by which he pretends to prove the Scriptures to be *obscure*.

*Secondly, By giving us Instances for a Specimen* of the *Scriptures Obscurity*. And the *chief Business* of this Discourse is, To examine how serviceable the *Cardinal's* particular Texts of Scripture are, to this his Design against the Scriptures in General; as also to take *those* into Consideration, which are urged by *others* of his Party for the same purpose.

But 'tis necessary first to shew, what *Protestants believe* touching the *Perspicuity of Scripture*. And,

1. I shall not need to say, that we are far from thinking the Scripture to be *throughout* plain and easy to be understood; that there are *no* Obscurities, or *no* very great Obscurities to be found therein.

2. We

2. We are as far from thinking, that *all* Persons are in a Capacity of understanding *all* Scripture. But we know that, according to Mens Educations, and Parts, and other Circumstances, they are capable of knowing the true meaning of more or less of it.

3. We acknowledge, that there are not a few places of Scripture so obscure and difficult, as that those who are furnished with the best, both natural and acquired Advantages for the understanding of Scripture, cannot be certain of their having attained to the true sense of them. And we know,

4. That a great part of Scripture is now very *easy*, that was once as *difficult*; and that many things therein contained are now extremely *difficult*, which *Time* will make as *easy*. For Instance; many of the *Types* and *Prophecies* of the Old-Testament which relate to the *Messias*, were perhaps *till* his Coming, at least as to their *chief* Intention, unintelligible to all who were not inspired for the understanding of them, that *since* his Coming are to us Christians as plain and perspicuous. And several Predictions in the Book of *Daniel*, and the *Apocalyp*s, which we see accomplished, are as *plain* to us as they were before *obscure*; and those that are to be accomplished, are now as *obscure*, as they shall be *plain*. And 'tis evident that the *Types* and *Prophecies* were designed by Providence chiefly for the Benefit of *after-Ages*; for their greater Confirmation in the Christian Faith, as they came to be fulfilled: And divers of them might probably be designed *wholly* for *their* Benefit. But,

5. We are abundantly assured, that all Things *necessary to be rightly understood in order to our Salvation*, are in the Holy Scriptures delivered with great Perspicuity. That the meaning of those Words and Phrases by which the *Essential* Points of Christianity (whether they be

Matters of *Practice* or of *mere Belief*) are made known to us, is as plain as we can reasonably desire it should be. This is shewn in a late excellent Treatise, Intituled, *Search the Scriptures, &c.* to which I refer the Reader. And if any of *these* Points are in some places *less* clearly exprest, they are in *others* *most* clearly: As the *Divinity of our Saviour, &c.*

This we shall anon prove by *Scripture*, and in the mean time we affirm that St. Paul's Words to his Son *Timothy, 2 Epist. 3. 15.* do plainly imply *this* concerning the Scriptures of the *Old Testament*, which will be acknowledged not to be so perspicuous as those of the *New*. He there tells him, that *from a Child he had known the Holy Scriptures, which were able to make him wise to Salvation, &c.* Which must at least be understood of all *things necessary to Salvation* contained in them. And in saying that *Timothy knew them from a Child*, is implied sure that he *understood* them: And not that he had only learnt, like a *Parrot*, to prate Scripture. And in believing *thus* concerning the Scriptures, we believe with the *Ancient Fathers*, particularly we believe with St. *Austin*, who hath this well-known Saying, *Ea qua manifestè posita sunt in sacris Scripturis, omnia continent qua pertinent ad Fidem, moresque vivendi.* We believe with St. *Chrysostom*, who *Hom. 3. on the 2d of the Thessalonians* saith, that *All things necessary are*  $\delta\upsilon\lambda\alpha$  *manifest.* Nay, we might shew that some of the *Popish Writers themselves* have declared *their* belief herein to be the same with *ours*. Particularly *Thomas Aquinas* saith, *That the Scriptures were proposed to all, and in such a manner that the rudest People might understand them.* By which he must mean in *things necessary* at least.

But whereas 'tis objected, That it is not plain in Scripture, *what* Points are necessary, and *what* *not*.  
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From pag. 74  
to 91.

De Doctr. Christ.  
L. 2. c. 9.

S. I. Q. 1. A. 9.

We answer, That as to whatsoever is necessary *ratione Medii*, as a means in it self necessary to qualify us for the Pardon of our Sins, and the *Enjoyment of God*, our own *Reason* can find it out in Scripture. And whatsoever is only necessary *ratione Præcepti*, by *positive Precepts*, the Scripture plainly *declares* it so to be. But farther, we are assured that 'tis necessary to Salvation to believe the Truth of all things contained in Scripture, in that sense which is therein meant; and if, after a faithful search after the true Sense, where it is *disputable*, we happen to be mistaken, this shall be no Obstruction to our Salvation. Of *this* several Scriptures which we shall hereafter have occasion to cite, do give us unquestionable Assurance.

And therefore we cannot but esteem it as an instance of most heinous Ingratitude to Almighty God, and our Blessed Saviour; as an intollerable Affront to the Grace of the Gospel, and an infinite Injury to the Souls of Men, to perswade the World that the Holy Scriptures are obscure in matters *Necessary*; *i. e.* (as we said) in any of those Points of Faith or Practice, which are either Means *in their own Nature* necessary to qualify us for that Happiness which is *brought to light by the Gospel*, or are made necessary to the attainment thereof by *express Declarations* in Scripture.

6. As to those matters revealed in Scripture, the knowing of which is only *profitable*, and of use to our greater Growth and Progress in Vertue, or to our being the more serviceable to God in the World, or to the managing of our selves with the best Christian Prudence in particular Cases and Circumstances, we affirm that *most of them* also are very plainly delivered: And if they are not so in *some* places, they are in *others*, or may by evident Consequence be inferred from what is plainly revealed,  
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so that it will not cost us much pains to inform our selves truly concerning them. But particular Cases that may fall out are *infinite*, and consequently cannot be *expressly* determined in any Writing; and therefore 'tis unreasonable to expect to find them so in the Holy Scriptures. Yet they contain such general Rules, as by the use of our Reason, and Prayers to God for Direction, and good Advice, we may either understand how to govern our selves in such Cases; or if, after faithful Endeavours, in the use of the best means, to know our Duty, we are mistaken, we are sure, upon a general Repentance of all our Faults known and unknown, of God's Pardon. But yet,

7. We do not assert the Scriptures so plain in the most *necessary* Points, as to be incapable of being misunderstood and perverted to an ill Sense: If we did, we should think Citations out of the most *primitive Fathers*, and those *Councils* which best deserve to be called *General*, wholly needless for the clearing of these; both which we have a great esteem of as excellent good *Witnesses*, tho not as *Judges*. And we need no greater Evidence for the Scripture's being capable of being misunderstood in such Points, than what the *Roman Church* hath given us. Nothing can be more plainly revealed, than what is in Scripture against the *Worship of God by Images*, or by any other Mediator besides Christ Jesus, against *Prayers in an unknown Tongue*, against *Christ's being again properly sacrificed in his Supper*, against *denying the Cup to the Laity*, and too many other Particulars to be now mentioned. But we see, that Church understands all those Scriptures which most expressly *contradict* the lawfulness of those Practices, in such a manner, as to *reconcile* them to them. And what think we of that great Bone of Contention, *The Judg in Controversies?*  
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Hath not St. Paul expressed himself with sufficient plainness in this Point, *1 Thess. 5. 21.* where he enjoins it as a Duty upon Private Christians, *To prove all Things, and hold fast that which is good?* And in *1 Cor. 10. 15.* where, ~~and~~ he had required them to *Flee from Idolatry*, he immediately adds, *I speak as unto wise Men, judge ye what I say?* Or else he makes the Reason of their Minds their Judge, as to what he was about to say about the Lord's Supper. But why should he do so, if the Church alone were to judge for them in all Points of Faith? Hath not St. John likewise expressed himself plainly enough, in reference to the same Matter, *1 John 4. 1, 2.* where he puts private Christians upon, *Trying the Spirits whether they are of God; since many false Prophets were gone out into the World?* Tho we Protestants do believe upon as great Evidence as we can desire, that the Scriptures descend to the lowest Capacities in expressing all those things which are of absolute necessity to be rightly apprehended, so that nothing more than Honesty, and a sincere desire to know the Truth in order to obeying it, is necessary to the Understanding of it; yet we no less believe, that such as are desirous of nothing less than the conforming of their Lives to God's Laws, and are acted by Worldly Carnal Interests, and base Designs, may, through the just Judgment of God upon them, be so blinded, as to misunderstand the most perspicuous Texts in the Bible, and wrest them to their own Destruction. And we have too great reason to fear that there have been innumerable Examples of this Nature.

8. Protestants in affirming *all things necessary to Salvation* to be perspicuously contained in Scripture, do mean all such things, of which the Scripture is designed to be the Instrument of Conveyance to our Understandings. 'Tis of absolute necessity to our Salvation to believe the  
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*Scripture to be the Word of God*; that it was written by *Divine Inspiration*: But 'tis unreasonable to expect, that this should be satisfactorily proved by *Scripture*; there being no more reason to believe this merely, because the *Scripture* tells us so of it self, than to believe any *Person* to be inspired barely upon his own Word. Our *Saviour* himself saith, *If I bear witness of my self, my Witness is not true: i. e.* If you had no other reason to believe me to be the Son of God, than that I affirm this of my self, you ought not to think me so. Our meaning therefore is, that all *Christians* (and that Name supposeth the believing of the Divine Authority of the Scriptures) may find *all things necessary to Salvation* delivered *therein* with great *Perspicuity*.

These things being premised, 'tis the *easiest* thing to shew, that the *Cardinal* and *others* have been most shamefully impertinent in their Citations of Scripture, for the proof of its Obscurity, against the Protestant Doctrine touching its Perspicuity: Or, for the proving it *so* obscure, as that we cannot be secure of rightly understanding it, so far as is necessary, without the Assistance of an Infallible Judg. And now we come to speak,

*First*, To the several Texts which are pretended to give Testimony to the *Obscurity* of Scripture.

The *Cardinal* begins with *three Verses* of the *119th Psalm*, which contain *three Petitions* of the Psalmist; tho *two* of them differ only in *Words*, viz.

Verf. 73. *Give me understanding, that I may learn thy Commandments.*

Verf. 18. *Open thou mine Eyes, that I may behold wondrous things out of thy Law.* Or, *the wondrous things of thy Law.*

Verf. 135. *Make thy Face to shine upon thy Servant, and teach me thy Statutes.* But,

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1. King David was a *Man after God's own Heart*, and therefore must have understood all things necessary to his Salvation, before he Indited this *Psalms*. And consequently these Petitions do not prove that the Scriptures of the *Old Testament* are obscure in such Matters.

2. As to his praying that he might *Learn God's Commandments*, and that God *would teach him his Statutes*; His meaning must be, either that he would so enlighten his Mind, as that he might clearly discern the full Comprehensive Sense of all his Laws, in order to his doing what was most agreeable to his Will, in all Cases and Circumstances, whether as a *Man* or *King*; and to his so much the more glorifying God in both these Capacities, and in all his Relations: Or, that God would enable him by his Grace to put in *Practice* whatsoever he *knew* to be his Duty.

3. As to his praying that he *might behold the wondrous things of God's Law*. The plain Sense of this Petition is, either that he would help him more and more to discern, and be affected with, the infinite Reasonableness and Righteousness, and the admirable Wisdom and Goodness of his Laws: Or, that he would give him a greater insight into those Spiritual Mysteries which the Law of *Moses* abounded with. But not the least *Shadow* of Proof can be brought from these Petitions, for the Obscurity of the Scriptures in general, and much less, for their being so obscure, as to require any other Infallible Interpreter besides God Himself.

The *Cardinal's second Text* is, *Luke 24: 27. And beginning at Moses and all the Prophets, he expounded to them in all the Scriptures the things concerning Himself.* Now, saith he, *The Disciples of our Saviour knew the Hebrew Phrases, being Hebrews, and were neither proud Men, nor Unbelievers; and yet he interpreted the Scrip-*  
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tures to them, and therefore the Scriptures are obscure.

But at *most*, by his Favour, it can only follow from hence, that *those* Scriptures which our Lord expounded to them at this time were *so*, viz. the things relating to Himself in the *Law of Moses*, and in the *Prophets*. And yet neither doth it follow that *these* were obscure; at least now *he was come*, and had *suffered Death*, and *was risen again*. Nay our Saviour plainly intimates that they were far from being obscure *now*, seeing He upbraided them immediately before with *Folly* and *dulness* of Apprehension, for *not* understanding them; *Viz.* ver. 25, 26. *Then he said unto them, O Fools, and slow of Heart to believe all that the Prophets have spoken: Ought not Christ to have suffered these things, and to enter into His Glory? As if he should say, Is not this most manifest from the Prophecies concerning the Messiah? and therefore what egregious Stupidity are you guilty of, in not perceiving it?*

His Third Text is, *Acts* 8. 31. Where the *Ethiopian Eunuch*, reading in his Chariot that place in *Isaiah*, *He was led as a Sheep to the Slaughter*, &c. And Philip asking him whether he understood what he read? Replied, *How can I, except some Man should guide me?* But,

1. He doth not reply, *How can I, except I am guided by some Infallible Interpreter?* whether a single Person, or a Church. And his Reply spake no more, than that he needed some Jew that understood the Prophets better than himself was in Circumstances to do, to interpret this place to him. Who, tho he was a *Proselyte*, lived at too great a distance from *Judea* to be mightily skilled in the most obscure part of the Jews Bible. And,

2. Whereas *Bellarmin* here adds, to make as much as he could of this Passage, that *St. Jerom* (in his Epistle to

to Paulinus, concerning the Study of the Scriptures) saith, *That this Eunuch did diligently read the Scriptures, and was Sanctus, Pius & Humilis, an Holy, Godly and Humble Man*; surely he understood all things that were necessary to Salvation before Christ's Coming, while he was ignorant of the meaning of this place in *Isaiah*, if he were such an excellent Person before this his meeting with St. Philip, as he would have us believe he was from St. Jerom.

His Fourth (and last) Text is, those Words of St. Peter concerning St. Paul's Epistles, viz. *In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own Destruction.* 2 Pet. 3. 16. Where Bellarmine saith, *it ought to be observed that St. Peter did not say that there were some things hard to be understood by the unlearned and unstable, as the Hereticks expound it, but that there were some things absolutely difficult.* Now it is not worth our while, to enquire whether any of his Hereticks do so expound it; but he must needs have been conscious to himself of a great Untruth, in saying this indefinitely of them. We acknowledg therefore that St. Peter doth by *some things hard to be understood* in St. Paul's Epistles, mean *hard absolutely, or in themselves*: But what Service will this do our Cardinal? Since,

1. St. Peter doth not say that his Brother Paul's Epistles (and much less that the Scriptures in general) *are hard to be understood*, but only *some things* in them. And two or three things are *some things*. And in saying only *some things*, is implied that all the other things contained in those Epistles are *not hard to be understood*.

2. Had he said that there were in them *many things hard to be understood*. How doth it follow that any of those Things are Points necessary to Salvation? Another

Mansford in his  
Catholic Scrip-  
ture, Edit. 2.  
p. 13.

ther *Jesus* tells us, that 'tis evident from this place, that *damnable Errors may be incurred by misinterpreting places hard to be understood, and so this hardness is found in Points necessary to Salvation; for in such only damnable Errors can be incurred.* And 'tis granted, that from this place of Scripture it follows, *that damnable Errors may be incurred by misinterpreting places hard to be understood; but we shall not easily acknowledg it a good Consequence from hence, that therefore hardness is found in Points necessary to Salvation.* 'Tis granted too, that *in such only, damnable Errors can be incurred*, but I deny that it follows from thence, that they cannot be incurred but by *misinterpreting such hard places as contain Points necessary to Salvation.* For 'tis most evident that they may be incurred by misinterpreting places which do *not* contain such Points; and that tho there be *no* hardness in them, but much more if there be. What Hardness is there in those Words in the 2d Book of *Samuel*, *The Lord moved David against them to say, Go number Israel and Judah*, when compared with the same Passage in the *first of Chronicles*? where we read that *Satan provoked him* hercunto. For it plainly appears by this place, that the meaning of that is, That God, in his wise Providence, permitted *Satan* to tempt *David*. And how is it necessary to Salvation to know that *David* was ever tempted to number his People? Yet that Text hath been so misinterpreted and wrested, as to speak God to be the Author of Sin. But what Error is damnable, if this be not? Again 'tis no very hard matter to know, that *St. Paul* in saying, that *we are justified by Faith, without the Works of the Law*, meant the Works of the Ceremonial Law, and 'tis plain, that he did not account it absolutely necessary to Salvation, to believe that Christians might not, together with the Laws of the Gospel, observe still those of *Moses*; for such

as



for the deciding of them? Or rather such a *Judge* (for *that* he would be at, but blunders in expressing it) as can make the Scriptures a Rule *more sufficient*? If there be such a Judge, we should be at a comfortable pass, were *Jesuits*, or *Papists* our best Directors to him. For except we could find in our Hearts to put out our Eyes, we should *then* be sooner reconciled to perfect *Scepticism*, or rather downright *Infidelity*, than be satisfied with *their Direction*. And we too well know that *either of these* would much less offend this Author and his Brethren, than our denying the Authority of their Judge of Controversies. Mr. *Chillingworth's* Jesuit saith, That *without a living Judge the Scripture will be no fitter to end Controversies, than the Law alone to end Suits*. And his Answer hereto deserves our transcribing, saith he, *If the Law were plain and perfect, and Men honest and desirous to understand aright, and obey it, he that saith it were not fit to end Controversies, must either want Understanding himself, or think the World wants it*. Now the Scripture, we pretend, in things necessary, is plain and perfect; and Men, we say, are obliged under pain of Damnation, to seek the true sense of it, and not to wrest it to their preconceived Fancies. Such a Law therefore to such Men, cannot but be very fit to end all Controversies necessary to be ended. For others that are not so, they will end when the World ends, and that is time enough.

But we have not yet done with that Text of St. Peter. Therefore,

3. Neither doth he here say, that any things in St. Paul's Epistles are too hard to be understood without an *Infallible Interpreter*. But he plainly intimates the contrary, in that he calls those *unlearned* and *unstable*, who *wrested them to their own Destruction*. Tho he doth not say, as *Bellarmin* falsely affirms we say he doth, that *some things*





These are *all the Texts of Scripture* that are produced by the *Cardinal*; and if he could have met with *fuller* Evidence for the *Scriptures Obscurity* from any *other Texts*, no question he would not have satisfied himself with *these*: Especially since he doth not here treat of this Argument by the *by*; but 'tis the whole business of *this* and the *next* Chapter, to demonstrate the *Scriptures* to be so obscure, as that all may be convinced of the absolute necessity of that *Infallible Judg*, which is the subject (as I said) of all the succeeding *Chapters* of this *Third Book*. And his citing such *Texts* as *these* for such a purpose, is as pregnant an Instance as well *can* be, to shew what *Little Things* Great Men make themselves, when they zealously engage in an indefensible Cause.

But there are *other Texts* *prest* to serve this Cause, by *other* of the *Popish Authors*, which must *next* be considered; and I need look but into *one Book* for them, *viz. The Touchstone of the Reformed Gospel*, lately Reprinted, and (as the Title Page tells us) *made more correct*. And I cannot think but that we have *here* all those *Scriptures* mustered together, which are brought in *any other Books* to prove the *Obscurity of Scripture*; tho' *one single* one to the *purpose* would have signified much more than all of them.

To those of *Bellarmin* here are added no fewer than *sen* *Texts*, besides *two* which I am not unwilling to think *misquoted*, as great care as was taken in the *Correction* of *this Edition*. Those are *Apoc. 2. 5. And from Jesus Christ, who is the faithful and true Witness, &c. And Luke 2. 50. Glory to God in the Highest, on Earth Peace, Good Will towards Men.* I say I suspect a *Misquotation* in *these*, except they think that our Saviour could not be a *Faithful and True*, if he were a *Clear Witness*: And that

that he could not bring *Peace on Earth*, or express *Good Will to Men*, unless he had brought with him an *obscure Gospel*. And as to the other *ten*, it will be but *Good Manners to beg the Reader's Pardon*, for troubling him with more than the bare *Recital* of them.

The *First* is, *Apoc. 5. 4. And I wept much, because no Man was found worthy to open the Book, and to read the Book, neither to look thereon: viz. in regard of its great Obscurity*. Now our Author tells us, That the *Angel*, speaking of the *Book sealed with seven Seals*, wept much: And adds, *A strange Case to read in Scripture it self, that the Book of Scripture should be shut up with so many Seals. But much more strange that even in St. John's time none could be found, neither in Heaven, nor in Earth, able to open the same, nor to look thereon: Which every Apprentice now a-days, without any Difficulty, will undertake to do.* But,

1. Hath their *Infallible Interpreter* told them, that 'tis the *Angel* that is here said to weep much? And shall we believe him, when 'tis as clear as the *Light* that 'tis *St. John* that saith, *I wept much*?

2. Did their *Infallible Judge of the Sense of Scripture* tell them, that the *Book sealed with seven Seals* is the *Book of Scripture*, viz. the *Bible*? If so, How dare their very *Bishops*, or *Cardinals*, or the *Pope* himself to look thereon, and, much more, to open it, and read therein, if he ever does? When even in *St. John's* time, none could be found neither in *Heaven*, nor in *Earth*, able to open the same, nor to look upon it. One would conclude from hence, that the *Church of Rome* hath been abundantly too *Liberal* in the *Liberty* she hath granted to read the *Scriptures*. But many of our *Apprentices* can tell them, that these two are but slender *Instances* of their being better enabled to understand the *Scriptures* than other *Folk*, in  
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regard of their *Infallible* Judge. For their mere *Mother-Wis* doth infallibly assure them, that, as it was St. *John* that said *I wept much*, not the *Angel*, so 'tis only that particular *Book of Scripture* of which these Words are a part, which is here spoken of, not the *Book of Scripture in General*. We see by these Instances, that 'tis not necessary that things should be *hard to be understood* to put them into a possibility of being *wrested*, or misunderstood, by some sort of People. For here is as *easy* a Text as any in the *Bible*, most shamefully *wrested* by one at least, who would take it *very ill* to be call'd *Unlearned*. And so are abundance more, as easy as *this*, by *him* and his *Fellow Catholics*.

3. Whereas these Words speak the *Apocalyps* to be a very difficult Book: who ever thought *otherwise* of it? The a great part (as hath been already said) is *now* much plainer, than it was when 'twas *first* written, *viz.* so much of it as is accomplisht; and the *rest* will every Age be plainer and plainer, *viz.* as 'tis accomplisht. And in due time, we doubt not but the *Infallible Interpreter and Judge of Controversies*, will find little Service done to his (or her) Infallibility, by the fulfilling of the Prophecies of this Book.

4. I add, that 'tis far from being *necessary to our Salvation*, to understand so much of this Book as is *intelligible* by us; the matters therein contained, which are not to be found in *other* Books of Scripture, being only in the number of things, in higher or lower degrees, *profitable*, not *absolutely necessary*.

As to the *following* Text, our Author is so civil to his Readers, as only to cite the *Chapters* and *Verses*, and I would be as civil to mine too, were we not to deal with a sort of Men, whose Humour 'tis, to cry up the absurdest Arguments and Objections, as *Unanswerable*, if they be not Answer'd.

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The Second Text is, 2 Pet. 1. 20. *Knowing this first, that no Prophecy of Scripture is of any private Interpretation.* But,

1. 'Tis not said *no Scripture*, but *no Prophecy* of the Scripture; or of the *Old Testament*, of which the Apostle is here speaking. But *Protestants* acknowledg, as well as *Papists*, that there is *Obscurity*, and *great Obscurity* too, in the *Prophecies*. Tho (as we have more than once said) there hath been *much greater* than is now, and they will be as *perspicuous*, as ever they were *obscure*.

2. Whereas 'tis said, That no Prophecy is of any *private Interpretation*, *ιδίαις ἐκλήσεως* is rendred by divers of our most Learned Expositors, of the *Prophets own starting*, (*ἐκλήσεως* seeming to be an Agonistical Word, saith Dr. Hammond, signifying the *first setting out of Racers*, or *Proprii Impetus*, or *Instinctus*, from the Prophet's own Motion or Instinct, which come all to the same Sense. And this is most probably the *true Version*; and I doubt the *Infallible Interpreter himself* can't furnish us with one more agreeable to the Context, both immediately preceeding and following *these Words*. The Words foregoing are, *We have also a more sure Word of Prophecy, wherunto ye do well that ye take heed, &c.* viz. because *no Prophecy is of the Prophet's own Motion*; for (as the next Verse after this Text tells us) *The Prophecy came not in old Time by the Will of Man, but holy Men of God spake as they were moved by the Holy Ghost.* But,

3. Suppose we keep to this Version, *private Interpretation*, it cannot be conceived that the Apostle designed to assert *such an Obscurity* in the Prophecies of the Old Testament (and much less in the Doctrines, Precepts and Promises of Holy Scripture) as makes them not to be *interpretable* but by the *Church-Representatives*, since

*private Christians* were then inspired with the Gift of interpreting those Prophecies. St. Paul puts the *Corinthian-Christians* in general upon desiring *Spiritual Gifts*, but rather that they might Prophecy. And by prophesying in this place, *Erasmus* and *Estius*, with too many others to be reckoned up, understand the Gift of expounding difficult places of Scripture, but especially the Prophecies: The true understanding of these tending greatly to confirm the Truth of Christianity. And therefore, well might the Apostle say, but rather that ye may prophesy. So that I say, St. Peter could not mean, that no Prophecy is explainable by any particular Persons, since at that time even *private* Persons had the Gift of explaining them.

4. 'Tis worth our observing too, that St. Peter here commends the Christians in general, for taking heed, and applying their Minds to these Prophecies. Which shews that, either they *did* understand them, or that they were not too obscure to be by care and diligence understood by them.

The Third Text is, *Matth. 13. 11.* to which is joined the 36th. 'Tis said in the 11th Verse, in answer to this Question of the Disciples, *Why speakest thou to them in Parables? Because it is given unto you to know the Mysteries of the Kingdom of Heaven, but to them (viz. the rest of those that heard him) it is not given.* And in the 36th Verse 'tis said, *Then Jesus sent the Multitude away, and went into the House, and his Disciples came unto him saying, Declare unto us the Parable of the Tares of the Field.*

Now all that can be gathered from hence is,

1. That Christ spake the *Mysteries of the Kingdom in Parables*, because the Multitude should not understand them. Which shews that had he *not* spoken to them in Parables, they might have understood them.

2. That

2. That he explained them to his *Disciples* that they might understand them. And, he having left his Explanations on Record, *we* are capable of understanding them as well as *they*. And therefore these *two Verses* are so far from proving the *Obscurity of the Scriptures*, that they prove the *directly contrary*.

The *Fourth Text* is, *Luk. 24.45. Then opened he their Understandings, that they might understand the Scriptures.*

To which I reply,

1. That the *foregoing Verse* sheweth, that by the *Scriptures*, for the understanding of which, 'tis said, the *Disciples Understandings were opened*, were *not* the *Scriptures* in general, but only the *Prophecies concerning Christ* contained in the *Law of Moses, and in the Prophets and Psalms of David*; for that Verse runs thus. *And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me.*

2. That the *Disciples*, having had their *Eyes opened* for the understanding of these *Prophecies*, not only enabled *others, by word of Mouth*, after they were become *Apostles*, but all *Christians* to the end of the *World*, by their *Writings*, to understand them.

The *Fifth Text* is, *1 Cor. 12. 10. To another (is given by the Spirit) the working of Miracles, to another Prophecy, to another discerning of Spirits, to another divers kinds of Tongues, to another the interpretation of Tongues.* But what shall we find here? This place surely is designed to prove, not *directly*, the *Obscurity of the Scriptures*, but that for the sake of which our *Adversaries* are so zealous to have them *obscure*: viz. That *Christ* hath indued *their Church* with the *Gift of Prophecy*, or of infallibly interpreting the *Scriptures*, and of *Discerning of Spirits*, or discern-

discerning between true and false pretences to Inspiration. But 'tis no impertinency to ask, What is *this* to the Church of Rome, (or to any other Church since the Apostolical Age) any more than the *rest of this Verse* is; viz. *To another the working of Miracles, to another divers kinds of Tongues, to another the interpretation of Tongues.* But that Church makes no pretence to the Gift of *divers kinds of Tongues*, nor to *that of the interpretation of Tongues*; and we are abundantly satisfied that 'twould be infinitely more for her Reputation among *wise Men*, did she make no pretence neither to the *working of Miracles*; and so are *many of her Sons* too.

The Sixth Text is, *Luke 8. 10. And he said, Unto you it is given to know the Mysteries of the Kingdom: but to others in Parables; that seeing they might not see, and hearing they might not understand.* But *this Text* is the same with the *Third* as to the *former half*; and what Service the *other half* will do this Cause, I can't divine. The Sense of which (at least in *part*) is *this*: That our Lord having Enemies among his Hearers, who he knew watched for all Advantages from his Discourses, to do him a Mischiefe, he would not, according to his own Advice, *Cast Pearls before Swine*; but kept himself out of Harms way, till the time came when he was to be delivered into their Hands; and therefore chose to speak many things in *Parables*, that *hearing they might hear, and not perceive* his meaning. But afterwards those things were spoken so plainly, that all that *would* might understand them. And, I say, What is this to the purpose of proving the *Obscurity of Scripture*? There is also joined with *this Verse* the *54th* of the same Chapter; but if the Figures be not mistaken, I leave it to the Reader to make out a proof of the *Scriptures Obscurity* from this Verse. The words are *these, And he put them*  
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all out, and took her by the Hand, and called, saying, Maid, arise.

The Seventh Text is, 2 Tim. 3. 7. Ever learning, and never able to come to the knowledge of Truth. Good again! Because Silly Women, laden with Sins, and led away with divers Lusts, and these silly and sinful Women in the Hands of more sinful Seducers, and taken Captive by them too, cannot come to the knowledge of the Truth by all their Learning, therefore the Scriptures are obscure. *οτι ουδεις διδασκειται.*

The Eighth is, 1 John 4. 6. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us; hereby know we the Spirit of Truth and the Spirit of Error. Dr. Hammond's Paraphrase upon these Words (which I shan't mistrust till the Roman Doctors, from their Infalible Judg, furnish me with a better) is this, *Our Doctrine is the true pure Doctrine of Christ, hath nothing of Worldly Greatness, or Secular Interest in it, but only of Piety and Purity, Self-denial and Contempt of the World, and every pious Christian hearkeneth to us: And this is a way of discerning true from false Prophets. One is all for Purity and Confession of Christ even in Persecutions, the other for worldly Advantages, and Self-Preservation. And what greater Evidence can we desire than here we find, as for the Scriptures being obscure, so for the Church of Rome's being Gifted for the preserving of us from Heresy (especially from the sixth Century to this present time) above all Churches in Christendom?*

The Ninth is, John 5. 35. He was a burning and a shining Light, &c. But how is the Church of Rome concerned in the Baptists having been such a Light? But perchance a certain Argument call'd a *Minori* may be couched under this Citation; which runs thus: If Christ's Fore-runner was a burning and shining Light, then .



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then his *Vicar* is much more so; for the enlightning of the dark Bible. But however this is, we have heard of such *Burning and Shining Lights* as have scarce had their Fellows, either *since* or *before* St. *John the Baptist*.

The *Tenth* and (for our Comfort) the *last* Text is, *Psal. 119. 34. Give me understanding, and I shall keep thy Law, yea I shall observe it with my whole Heart.* But what is *this* more than a second Reperition of *Bellarmin's* Citation, as to its *Sense*, out of this *Psalme*, tho a *different Verse*? But I have too much exercised my Reader's Patience to repeat my Answer.

And now, if all these 14 *Texts* can't convince us, that 'tis impossible for *Protestants* to understand the Scripture, we are like to preserve in our Heretical Notion of its *Perspicuity*, in all necessary Points especially, for all that *Texts of Scripture* do say to the contrary: And still to think our selves in no need of being assisted by *Rome's* Infallibility in our Enquiries after the true Sense of it. For certainly no mortal Man can imagine any of those Scriptures pertinent to the purpose for which they are produced, but such as dare not look upon them with their *own Eyes*, and believe themselves void of all Judgment of Discretion in matters of Religion, because they are told so by the *Church of Rome*. But as for such as *these*, there is not a Text from the Beginning of *Genesis* to the End of the *Revelation*, but may as well convince them of the *Obscurity of Scripture*, if their Church shall be pleased to tell them that this her Doctrine is proved by it. And therefore to what end is it to fetch Testimonies from Scripture to prove its *Obscurity*, were it not, in pursuance of their Churches prohibiting them to look into a Bible, to affright them from reading any more of it, than *such Texts*? Which it seems are perspicuous enough to be understood both by *Catholicks* and

and Hereticks, because they assure them that the Scriptures in *general* are not to be understood by them. And as for *us Hereticks*, who have no such Deference for this Church's Authority, it seems the idlest thing in Nature, to go about to persuade *us* of the Obscurity of the Scriptures, by Testimonies taken out of them: For if they be *so* obscure as we are told, and *themselves* say they are, we shall not so much believe it because *they* tell us so, as because we *find* them so. As, on the other hand, if they should tell us that they are *Perspicuous*, we could not believe it, if we *found* them to be *Obscure*.

But this Doctrine of the *Obscurity of Scripture in Matters necessary*, is as great an Imposition upon our *Experience*, as is that of *Transubstantiation* upon our *Senses*. And therefore we do more than *believe*, we *know*, that 'tis an impious *Slander* upon the *Holy Scriptures*, and a *blaspheming* of the *Author* of them.

But since those who so much despise the Scriptures, as *Papists* are well known to do, can quote Texts out of them, to *serve their own turn* (as *one* whom I will not *name* long before them did, who had as little Respect for them as *they* can have, and was far *more cunning* in his Quotations, than we have now seen *they* are) we can furnish them with Texts good store that infinitely more clearly assert the *Perspicuity* of the Scriptures, than any *one* of theirs does it *Obscurity*. And this we *would* do were it *needful*, as we have shewn it is *not*: But these *four* are enough for our Adversaries to compare with their *fourteen*: Viz. *Dent. 30. 11, &c. 2 Cor. 4. 2, 3, 4. 1 Tim. 6. 3. John 7. 17.*

*Moses saith in Dent. 30. 11, &c. This Commandment which I command thee this day, is not hidden from thee, neither is it far off; it is not in Heaven, that you shouldst say,*  
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who shall go up for us to Heaven, and bring it down to us, that we may hear it and do it? Neither is it beyond the Sea, that thou shouldst say, Who shall go over the Sea for us, and bring it unto us, that we may hear it and do it? But the Word is very nigh unto thee, in thy Mouth and in thine Heart, that thou mayst do it. See, I set before thee (or plainly before thine Eyes) Life and Good, and Death and Evil. Bellarmin takes notice of this Text among others, as urged by Protestants for a proof of the Perspicuity of Scripture; and gives us this Remark of Brensius upon it, viz. *These Words shew, that there is no need of passing over the Mountains, and going to Rome, for the interpretation of Scripture.* And in his Reply to it, of two Answers he prefers this: *That Moses here speaks only of the Precepts of the Decalogue, which are natural, and easy to be understood.* Fairly confess! and we thank him. But lest this Sense should seem to thwart his Exposition of those Verses he quoted out of the 119th Psalm for the Obscurity of the Scriptures, he saith, *That by the Law which David there confesseth was difficult to be understood,* (tho, as we shewed, he confesseth no such thing) he did not mean the ten Precepts only, but all the Holy Scriptures. But if he did not mean those ten only, but all the Holy Scriptures, he must needs surely mean them, tho not them only; and therefore Bellarmin is more concerned to reconcile Moses and David, though if they had been at odds he is far from doing it, than not to contradict himself. But since he here acknowledgeth the ten Commandments to be so very plain, and easy to be understood, we shall make some earnings of this Acknowledgment. For no less than 19 parts in 20 of the Preceptive part of the New Testament, are but so many Branches of the Moral Law, and therefore they must also be as plain and easy.

easy. And 'tis very pertinent to our purpose to observe, that St. Paul doth apply *these same Words of Moses* to the Precepts of the Gospel, Rom. 10. 6, &c. Saying, *The Righteousness of Faith speaketh on this wise, Say not in thine Heart, Who shall ascend into Heaven, &c.* And Vers. 8, after the repetition of the 4th Verse of that 30th of *Deuteronomy*, viz. *The Word is nigh thee, even in thy Mouth and in thine Heart*, he adds, *That is the Word of Faith which we preach.* And the same Apostle sums up all, that the Grace of God, which bringeth Salvation to all Men, teacheth, in living soberly, righteously and godly. Or, in behaving our selves, as becomes such Creatures, towards our own Selves, our Neighbour, and Almighty God: which surely are all Duties enjoined by the *Moral Law*. And besides what is expressly commanded and forbid in the *Ten Commandments*, or is plainly deducible from them, and our Saviour's more perfect Exposition of several of them, which he calls *Fulfilling*, or *Filling up*, the Law; there are but *two* or *three* more *distinct* Precepts contained in the Gospel, viz. That of *Believing Christ to be the Saviour of the World, and Son of God* (and consequently believing whatsoever he delivered, and confirmed by innumerable Miracles, Wonders and Signs, to be true, whether we truly understand it or no) and Faith in his Undertakings for our Deliverance both from the *Punishment* and *Power* of Sin; together with the Institutions of *Baptism* and the *Lord's Supper*; in none of which we have any reason given us to complain of Obscurity. Tho the Church of Rome hath been pleased to make the *last* of these, not only most difficult, but impossible to be understood; and to be also not disbelieved by those who cannot digest the greatest Contradictions in the World, both to their *bodily Senses*, and the *Reason of their Minds*. In-

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deed the *Quakers* from one of those Instances of our Saviour's *Filling up the Law*, prove all *Swearing* to be unlawful; when 'tis evident enough by comparing this place with *Hebrews* 6. 16. and those three places in which *St. Paul* upon most weighty occasions swears, that only *Swearing by Creatures*, and all *customary* and *unnecessary* Swearing, is forbid. But tho' thus to understand those Words, *Swear not at all*, be necessary upon some other accounts, yet I presume none think it of absolute necessity to *Salvation*: Or, that, tho' customary and unnecessary Swearing be a Mortal Sin, refusing to swear at all from a no more culpable Principle than a mere Persuasion of our Saviour's having forbidden it, can be worse than a *venial* one. And as to the mighty *Motives* our Saviour hath given us to the observation of his Precepts: Namely his *exceeding great and precious Promises*, and his *fearful Threatnings*; one would in Charity hope that no *Papist* can for shame say, that *these* are so express, as that 'tis impossible without an infallible Interpreter to know their true meaning.

In our *Second Text*, viz. 2 *Cor.* 4. 2, 3, 4. The Apostle saith, *We have renounced the hidden things of dishonesty*, or all *Mysteries of Iniquity*, that make *Godliness* a mere matter of *Gain*, and *Religion* a *State Trick*; *not walking in Craftiness*, nor *handling the Word of God deceitfully*, by making *Additions of our own* thereto. (And O that their pretended *only Successors* could say so too!) *but by manifestation of the Truth, commending our selves to every Man's Conscience in the sight of God*, (and therefore no doubt speaking to all Mens *Understandings*.) *But if our Gospel be hid, it is hid to them that are lost; in whom the God of this World hath blinded the Minds of them that believe not; lest the light of the glorious Gospel of Christ, who,*

who is the Image of God, should shine into them. Or, we have preached the Gospel so plainly, that if any do not understand it, they are only such as whose Eyes are blinded by the Devil, or the love of the Riches, Honours, and Pleasures of this World. Bellarmine doth likewise take notice of *this* place, as brought by Protestants to prove the Perspicuity of Scripture; but his Answer amounts to no more than *this*, That the Apostle doth not here speak de intelligentiâ Scripturarum, sed de cognitione, & Fide in Christum: Concerning the understanding of the Scriptures, but the knowledge of Christ, and Faith in him. As if the knowledge of Christ were not the knowledge of his Gospel, and Faith in Christ did not imply the belief of his Doctrine; or such a belief thereof as produceth Conformity to his Precepts. And therefore he might for shame have silently passed over this excellent Testimony to the Perspicuity of Scripture.

In our third Text, viz. 1 Tim. 6. 3, 4. 'tis said, If any Man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness, he is proud, knowing nothing, but doting about Questions, and strifes of Words, &c. Not he is meerly weak, and therefore cannot understand the words of our Lord Jesus Christ, but he is proud, and puffed up with a mighty Opinion of his own Knowledge, tho he knows nothing; and he is contentious and wicked (as it follows,) and therefore will not understand them. The Cardinal takes no notice of *this* Text.

Nor of *this* following neither, which is our fourth and last, viz. John 7. 17. where our Lord saith, If any Man will do his Will, ἐὰν θέλῃ ποιῆν, be willing to do the Will.

*Will of God, he shall know of the Doctrine whether it be of God, &c. or, he shall know that it is of God; and therefore he shall undoubtedly understand the true Sense of as much of it at least as is necessary; for else it will signify nothing to him to know whether it be of God, or no.*

It is needless (as I said) to insist upon more Texts to the same purpose, since *whether any Writing be obscure or plain*, is not a Question to be decided by *Testimony*, but by *Experience*. And all honest Souls, who study the Holy Scriptures with no worse design than to know the way to Eternal Bliss, that they may *walk* therein, do find themselves able to understand them in innumerable more particulars, than what are barely necessary. And whatsoever Scriptures such *cannot* understand, or may be mistaken in their sense of them, they may be assured from *those now quoted*, and many more, that they are not of such Necessity, as that they shall fall short of Salvation, by reason of this their Ignorance, or Error. Nay, even those Scriptures which they *cannot* understand, are *profitable* to them, as they are made more humble by a *greater sense* of their own Weakness, occasioned by them. This Gregory the Great observed in his 17th Homily, saith he, *Scriptura tota propter nos scripta est, sed non tota intelligitur à nobis, &c.* The whole Scripture is written for our Benefit, but is not wholly understood by us. Many things indeed are so plainly delivered therein, that little Children (in understanding) are nourished by them: Other things are veiled under such obscure Sentences, that strong Men have their Parts exercised by them; and they are the more grateful to them for their coming by labour and pains to the knowledge of them. But some things therein are so very obscure, that while we do not

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understand them, by acknowledging our own Blindness, we are advanced in Humility more than in Knowledge. I may add, that we are assured by the Concern that the infinitely good God declares he hath for the Souls of Men, he must needs adapt his Word to their Capacities, so far as the true understanding thereof is necessary to their everlasting Happiness. And it is an impeachment of his *Wisdom*, as well as *Goodness* to think that in a \* Writing he hath sent to the World, of such infinite importance, he hath not expressed his Mind so intelligibly as to answer his Design therein. Or, that all should be required by him to study that Book, which is so above the reach of their understanding, as the *Church of Rome* would have it; and therefore keeps it from being translated into the Vulgar Language, where she is powerful enough to do it; and under severe Penalties prohibits the vulgar so much as to be Owners of a Bible. But that 'tis the duty of all Persons to read the Scriptures, is as evident as any thing can be from them. Which is shewn in † two late Treatises, to which I refer the Reader.

\* Quid est autem Scriptura sacra, nisi quaedam Epistola Omnipotentis Dei ad Creaturam suam.  
Greg. Mag.  
Ep. 40. vol. 2.  
p. 626.

† Search the Scriptures, &c.  
The Peoples Right to read the H. Scriptures asserted.

Secondly; I am now come to the Cardinal's Instances, which he gives us for a Specimen of the obscurity of Scripture. But there needs no more to be said concerning these, than that himself must needs have seen how little they signify to his purpose.

He saith, That in the Scriptures two things are to be considered, Res quæ dicuntur, & Modus quo dicuntur. The Things there delivered, and the Manner how they are delivered.

Under the former Head, he instanceth in the Trinity, the Incarnation, and other of the greatest Mysteries of

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our Religion. Upon account of which he saith, the Scripture is *obscurissima, extremely obscure*. But how can he make *that* out? I should think that no more therefore of the Scripture is obscure, than only those *particular Texts* wherein those Mysteries are contained. But as to the obscurity of the *Mysteries*, 'tis such we must acknowledg, as makes them *incomprehensible*, and not to be fathomed by our shallow Capacities, but we shall never grant them to be *unintelligible*. Nor do any I hope think them so, who are satisfied to have no other Notions of them than they find in *Scripture*; and do not trouble themselves with the Conceits of *wanton Wits*, and especially of the *Schools*, about them. But what Service can the *Infallible Interpreter* do us in the understanding of these Mysteries? Can he do *more* than what he hath done his Admirers? Who, for any discoveries of theirs the World hath hitherto met with of more Light, we must conclude (except they keep their profound Knowledg lock'd up within their own Breasts) do as little understand them as *our selves*. The Book of *Nature* is *fuller* of incomprehensible Mysteries, than *this* of *Scripture*; and we have no cause to think, but that *this* Interpreter will as soon make *that* Book easier to us, as he will *this*. But concerning the Mysteries hereof, we are satisfied we ought not to be ambitious of knowing *more*, than that there are no *Contradictions* in them to the Reason of our Minds, tho they are much *above* it: As are also *ten thousand* things in Nature, which yet is no discouragement to the study of *Natural Philosophy*. And so much Knowledg as *this* comes to concerning the Mysteries of our Religion, we find by Experince is *easiest* gained, by considering them only as the Holy *Scriptures* have expressed

pressed them ; and not endeavouring to be wise above what is there written.

And as to the *obscure Manner of expressing things in Scripture*, he gives *six Instances* hereof, and one or two Examples under every Head but the *last*. But what Man of Sense cannot discern at first sight, that all this is *mere trifling*; and only serves to shew that the Cardinal chuseth rather to *play at small Game than to lie out*? We *Protestants* can furnish him with far more obscure Scriptures than any of *these*, and yet well know that there is not the least appearance of a Contradiction in them to our Doctrine concerning the *Perspicuity of Scripture*. Nay farther, the Scriptures he cites under these Heads, have nothing in them, that a Man who is Master of but *one good Commentator* will call *Obscurity*.

And whereas he concludes his Instances with that of the Scriptures abounding with *Figures*; such as *Tropes, Metaphors, Allegories, Hyperboles, Ironies* (and makes use of *one* of these Figures in adding, *& alia id genus sine ulla numero: And other things of that kind innumerable*) one good System of *Rhetorick* can as effectually clear *these Obscurities*, as *all those together* who have had the Honour of sitting in the *Infallible Chair*: Who (bating their *Infallibility*) could very rarely boast of one jot more Learning than their Neighbours. But 'tis somewhat strange, that *He* who could find so many Figures in the Bible, should not be able to espy one *there* where every *Apprentice* among us can: And that *He* who can find a Figure in *those* words of our Saviour, *I am a Door*, and *I am a Vine*, should not perceive one in *these* words, *This is my Body*; where all the World, besides *Himself* and his *Infal-*  

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Church, will say, that those must have *put out their Eyes* who can't discern it.

But yet after all that *Bellarmin*, and other Popish Authors have said of the *Obscurity* of the Scriptures, and their making them a mere *Nose of Wax*, to be turned *this way or that way* as their Church pleaseth; and the scandalous Insinuations against them, and sometimes broad *Invectives*, which are found in their Books, we must still believe, (if we will take their own Word for it) that they (*Good Men*) have no less a Veneration for them than our selves. And they must needs be aware how highly necessary it is, if it be possible, to make us think so. But I will answer them in the Words of our Learned *Chillingworth*, with which I will conclude, *viz.* *This being once settled in the Minds of Men, that unwritten Traditions, if proposed by the Church of Rome, were to be received with equal Reverence to those that were written; and that the sense of Scripture is not that which seems to Mens Reason and Understanding to be so, but that which she should declare to be so, seemeth it never so unreasonable and incongruous. The matter being once thus ordered, and the Holy Scriptures being made in effect not your Directors and Judges (no farther than you please) but your Servants and Instruments, always prest and in readiness to advance your Designs; and disabled wholly with Minds so qualified to prejudice or impeach them: It is safe for you to put a Crown upon their Head, and a Reed in their Hands, and to bow before them, and cry, Hail King of the Jews! To pretend a great deal of Esteem and Respect and Reverence to them, as here you do. But to little purpose is verbal Reverence without entire Submission and sincere Obedience. And as our Saviour said of some, so the Scripture, could it speak, I believe would say to you; Why call ye me Lord, Lord, and*

Ag. inst. Knot,  
part 1. chap.  
2. p. 46.

*not founded in the Scriptures.*

J. I.

and do not that which I command you? *Cast away the vain and arrogant pretence of Infallibility, which makes your Errors incurable. Leave picturing of God, and worshipping him by Pictures. Teach not for Doctrines the Commandments of Men. Debar not the Laity of the Testament of Christ's Blood, &c.* And I add, Acknowledg what one would think those of you that have read the Scriptures must needs see, *viz.* That they are far from being obscure in Matters necessary; and whatsoever the Scriptures command you, do; *And then we shall willingly give you such a Testimony as you deserve; but till you do so, to talk of Estimation, Respect and Reverence to the Scripture, is nothing else but Talk.*

**T H E E N D.**

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**L O N D O N,**

Printed by J. D. for Richard Chiswel at the Rose and Crown in  
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# The TEXTS examined which Papists cite out of the Bible, for the Proof of Their Doctrine,

CONCERNING

## The Insufficiency of Scripture, and Necessity of Tradition.

By John Williams

IMPRIMATUR.

Mart. 24. 1687.

Epil. Needham.

**A**MONGST all the Controversies now depending between the Reformed Churches and the Church of Rome, there is none of greater importance than that which concerns the Rule of Faith, where all things necessary to Salvation are to be found.

Both agree that there are things thus necessary, and that there is a certain Rule by which they are to be determined.

Both agree that the written Word of God is a Rule of that kind. So Bellarmine saith, *that in the first place is to be determined, that the Propheatical and Apostolical Books are the true Word of God, and a certain and stable Rule of Faith.* De Verbo l. c. 1. & c. 2.

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Both

C. 2. §. deinde  
& ut faciat.

Both agree that the Evidence for it is unquestionable; for as a *Rule of Faith ought to be certain and known; so nothing is more certain, nothing more known than the Scriptures*, saith the same Author.

Both agree, that if there were an Unwritten Word, or that if there was as much certainty of an Unwritten Word, as there is of the Written Word, the Unwritten would be of as good Authority as the Written.

But those that thus far agree, do afterward divide upon it beyond any possibility of Accommodation.

For the Church of *Rome* holds,

1. That the Written Word of God is not compleat nor sufficient to direct us in all matters necessary to Salvation, which concern Faith and Manners.

2. That an Unwritten Word, or Tradition is necessary to make the Scripture, an intire, compleat, and sufficient Rule of Faith.

3. That there is an Unwritten Word, which is as much the Word of God, is of as good Authority, and is equally to be received with the like Faith, Piety and Reverence as the Written Word; and which with the Written makes a compleat Rule of Faith, &c.

These things are all denied by the Protestants. And because they are denied by them, therefore the Writers of the Church of *Rome* have endeavoured to prove each of these by Scripture, as being the only Authority their Adversaries allow in this case. And these Proofs I shall consider and examine.

SECT. I.

Their first Assertion is, That the Scripture doth not contain all things necessary to Salvation; or, is not a Rule sufficient to guide us therein.

Verbo L. 4.

3. mis. C. 4.

quod autem.

This Cardinal *Bellarmino* undertakes to justify, and prove from Scripture; but, how faintly, we may judge by what he elsewhere asserts. As,

1. That

1. That the Apostles were wont to preach to all, all those things which are simply necessary. And that all those things which they preached openly to all, and are necessary to all, are written by the Apostles. Ibid. c. 11.  
S. Nova & Hic  
Notat.

2. That it's not said in Scripture, that the Scripture is not sufficient in all things necessary, but it may be collected from it. C. 10. §. 6.  
quamvis.

And because we are not willing to let any thing that looks like a Proof from Scripture escape a due Examination, let us see how they collect it.

1. He argues thus; If Scripture contains all things necessary, and is sufficient; then it's either the single Books, or the whole Canon: If the whole Canon of Scripture be included; that cannot be, because many Books truly Sacred and Canonical have perished, as those of Samuel and Nathan concerning the Acts of David, 1 Chron. 29. 29. of Nathan, Ahijah, and Iddo concerning the Acts of Solomon, 2 Chron. 9. 29. Solomon's Natural and Moral Observations; 1 King. 4. 32, &c. Of the New Testament, he saith, it's certain, that the Epistle of St. Paul to the Laodiceans, mentioned Colos. 4. 16. is wanting; and perhaps, another to the Corinthians, 1 Cor. 5. 9. Now, saith he, Where are all these? And let the Hereticks see from whence they may make up this defect. Bellarm. ibid.  
c. 4. §. Quod.  
autem, &c.

To this I answer;

1. That every thing wrote by inspired Persons was not Canonical, or indeed of Divine Inspiration: For, as nothing is Canonical but what was inspired, 1 Tim. 4. 16. All Scripture is given by Inspiration of God, and was therefore inspired and wrote, that it might be Canonical: So this Inspiration was not a Power at all times resident in all those Persons, but they spake, and so certainly wrote, as they were moved by the Holy Ghost:

H 2

2 Pet.



2 Pet. i. 21. And therefore it doth not follow, for example, that because *Solomon* was an inspired Person, that his Natural History was of Divine Inspiration; or was intended by Almighty God to be as much a part of the Canon, as his Books of *Proverbs* and *Ecclesiastes*.

3. I may add, that therefore the Books aforesaid that are not now extant, were not Canonical, because they are lost: For if the Divine Providence will secure the Books themselves from a general Corruption, as *Bellarmin* doth argue, for the purity of the Hebrew Text; then it will no less secure the Books themselves from perishing.

4. If we should grant that some part of the Scripture is lost; yet it follows not, that what was lost did contain things necessary to Salvation, and that what remains is not now a sufficient Rule. For the Scripture is an abundant as well as a sufficient Rule, and contains things profitable, as well as necessary: And therefore unless somewhat necessary to Salvation was lost with these Books, it's no more to their purpose; than that because there are many other things *Jesus* did, which are not written, that therefore what is written concerning him is not sufficient.

5. It's still less to their purpose, unless what was once written, but is not now extant in any Divine Writings, is yet intirely and purely preserved by Tradition: Now where are all these Books of *Nathan*, *Solomon*, and *Ahijah*, &c? Let these Traditionary Men see from whence they may make up this defect. Where are the things necessary to Salvation, that were in those Books? Or, where are the Books themselves that contain those things? But if they cannot do this, of what use is their unwritten Word?

And

L. 2. c. 2.  
5. *Quintum*.

And whereas he saith of the New Testament, that it's certain St. Paul wrote an Epistle to the Laodiceans.

1. It's rather certainly otherwise; if the words of the Text are consulted, Col. 4. 16. *When this Epistle is read amongst you, cause that it be read also in the Church of the Laodiceans; and that ye likewise read the Epistle from Laodicea.* By which words it's certain it was an Epistle wrote from Laodicea, and not to the Laodiceans; where it's not certain that ever the Apostle was: Col. 2. 12.

2. It's far more probable that it was an Epistle of the Laodiceans to St. Paul, than an Epistle of St. Paul to the Laodiceans (as there was one of the Corinthians to him, 1 Cor. 7. 1.) and which this Epistle of St. Paul to the Colossians might serve as an Answer to.

As for what he infers from 1 Cor. 5. 9. *I wrote unto you in an Epistle,* as if the Apostle had wrote one before this to them; the Cardinal ventures only upon a *perhaps*: As well knowing that it doth not necessarily infer it; and that it may signify either no more than I had written in the Epistle which I now send, that you should not accompany with Fornicators; but for fear of mistake, and lest you should carry it too far, I think fit more particularly to explain my self: or, I have written, *Purge out the old Leaven*, but thereby I mean, &c. So Theophilact, &c.

Thus far they argue in general from Scripture, against the sufficiency of Scripture, but as for particular places, they produce none; Bellarmine saith it's to be collected from other places, such as 1 Cor. 11. *The rest will I set in order when I come*: And 2 Thes. 2. *Keep the Traditions.* But these belong to the next Head, and there I shall take them into Consideration.

Of

## OF TRADITION.

## SECT. II.

**T**Radition is here taken in a Theological Sense, for such things relating to Faith and Manners as are not written, but proceed from and are of the same Authority, and to be received with the same Piety and Reverence as what is written.

So that the Question is, Whether there was such a Tradition, or unwritten Word, delivered by Christ and the Apostles, and continued from time to time in the Church, which contains such things relating to Faith and Manners, as are of the same Authority, and are to be alike received as necessary to Salvation as what is written?

As necessary; For if the Scripture doth not contain all things necessary to Salvation, then those Necessaries not found in Scripture must be sought for in the Tradition of the Church.

L. 4. c. 4.

And this *Bellarmino* undertakes to shew the necessity of from Scripture.

Arg. I.

His Argument is drawn from the State of the Church before the time of *Moses*, when for the space of 2000 Years and upwards, there was no Divine Writing, and nothing but Tradition, as *Gen. 18. 19.* God said of Abraham, *I know him, that he will command his Children and his Household after him, and they shall keep the way of the Lord.* And therefore saith the Cardinal, *Scripture is not simply necessary; and if the ancient Religion could be preserved without Scripture for 2000 Years, so the Christian Doctrine might be preserved without Scripture for 1500 Years.* But how doth this prove the Necessity of Tradition, which was the Point he undertook to shew?

But

But in farther Reply to this, I answer,

*First*, That the case is not parallel. For there was in those Times a greater reason why Religion might be preserv'd by Tradition, than now.

1. From the long Lives of the Patriarchs, when the whole time of 1650 Years, from the Creation to the Flood, was taken up by *Adam* and *Methuselah*, and so the Tradition of the true Religion be the better preserved.

2. As the Religion was natural, and few things of mere Institution.

3. As within the Church they had often inspired Persons, to whom upon particular Emergencies God reveal'd himself.

And so it by no means follows, that if Tradition was then sufficient, and a Written Word unnecessary, that it should be so, when the Circumstances were altered.

2. His Argument supposes that which is not true, that Tradition is sufficient to preserve the Doctrine of Religion free from Corruption, without a Written Word. *Bellarmino* supposes it only possible, and common Experience determines against him. For how early do we find it observed, that *all Flesh had corrupted his Way on the Earth*, Gen. 6. 12. And as before, so after the Flood, they had so manifestly degenerated, that God called *Abraham* from his Father's House, which was infected with Idolatry, Gen. 12. 1. & 31. 30.

3. The very Place he produces, doth suppose this. For when God speaks of the gross Corruption of *Sodom*, he gives this Character of *Abraham*, *I know him*, &c. which implies that the Degeneracy of the World proceeded

ceeded much from the Insufficiency of the Traditional Way.

4. The Way God afterwards took for the securing of Religion and a Church, doth further prove the Infirmitiy and Insufficiency of Tradition for it; when even the Decalogue, that short Sum of moral Precepts was writ and deliver'd to *Moses*, that he might teach them, Exod. 24. 12. and the whole Law afterwards was wrote by *Moses*, Deut. 31. 9. which was when there seem'd to be less occasion for it, as that People were set by themselves, and to have no Communication with other Nations; and had an Order of Men amongst them whose whole business it was to attend it, and to instruct the People; and that had withal, in all Ages, Persons extraordinarily inspir'd.

Arg. 2.

2. His next Argument is, That when the Jews had a Written Word, they used Tradition more than Scripture. This he attempts to prove from the following Texts. Exod. 13. 8. *Thou shalt shew thy Son in that Day, saying, This is done because, &c.* Deut. 32. 7. *Ask thy Father, and he will shew thee, thy Elders, and they will tell thee.* Judg. 6. 13. *Whence be all his Miracles, which our Fathers told us of?* Psal. 44. 1. *We have heard with our Ears, our Fathers have told us.*

But to this I answer.

1. These Scriptures prove no more, than that the Fathers told the Children what they had seen: and that the Instruction of Parents is of good use for the Propagation and Preservation of Religion. But how doth this prove that Tradition is necessary, or that the Jews used Tradition more than Scripture, or that they used the Tradition of things unwritten more than the Written Word of God?

3. If

3. If this will prove they used Tradition more than Scripture, by the same way we may prove they used Scripture more than Tradition. For they were commanded to have the Law read, *Deut. 31. 11, 12, 13.* and to ask the Priests concerning it, *Hag. 2. 11. Mal.*

2. 7.

4. Indeed these two, Writing and Teaching what was written, are consistent; and are therefore joined together; *Deut. 6. 6, 7, 8. These Words which I command thee this Day, shall be in thine Heart, and thou shalt teach them diligently unto thy Children, &c. And thou shalt write them, &c. Deut. 31. 9.*

5. If we should grant that the Jews used Tradition more than Scripture, yet that is not from the Texts *Bellarmino* produces, but from another sort, which is not much to the Credit of his Doctrine, such are *Mark 7. 3, 8, 9, 13.* when they equall'd their Traditions with the Law of God.

6. It's some abatement to this Argument, that when our Saviour twenty times appeals to Scripture, *Is it not written in the Law?* that he never so much as once points them to Tradition.

The next thing the Cardinal undertakes to shew, is, **SECT. III.** that there is such an Unwritten Word. All that has been said before by him, is indeed little to the purpose. For what if Tradition was once necessary, and that there was a Tradition without a Written Word? What if the Word was preached before it was written? (which is another Branch of his Argument) Or what if there were many things spoken and done by our Blessed Saviour and his Apostles, that are not written? When all this may be, and yet not in the least touch the point in Dispute. For the case we are now concerned in, is,

I

Whether

Whether there be any necessity of a Tradition, where there is a written Word ? or, whether there be indeed any such Tradition ? If this last be proved, all is proved, and this he doth at length attempt to do by Scripture.

C. 5. SS. Ad  
primum.

His Texts are as follows.

Joh. 21. 25. *There are many other things which Jesus did, the which if they should be written everyone, I suppose that even the World it self could not contain the Books that should be written.* His Argument from hence is, *It appears therefore that the Lord did and spake many things which are not written. For one Hand can hold the Books which are extant, but St. John saith, the whole World cannot receive the Books, &c.*

Ans. 1.

There is no one question but that many things were spoken and done by Christ that are not written (for so much S. John plainly affirms) but what is this to the thing to be proved, which is, that there are things necessary to Salvation which are not written ? The same St. John tells us, chap. 20. 30, 31. *that these things are written that ye might believe, and that believing you might have Life :* and certainly then if any thing farther had been necessary to Salvation, it would have been written, and especially when it's acknowledged that many things not absolutely necessary are written.

2. I answer, that, according to St. Austin, this Place is rather to be otherwise understood ; not that the material World cannot contain so many material Books ; but that the World upon some Incapacity would not receive them. And indeed so we find the Word  $\chi\alpha\pi\acute{\alpha}\tau\epsilon\upsilon$  sometimes signifies, as *Matth.*  
19, 11.

3. If

3. If the things that were not written were so many, that the World could not contain the Books if they had been written; then where has Tradition dispos'd them, when one so well acquainted with it as *Bellarmino* was, after all his Search and Consultation with the Traditio-  
 nary Church, can find out no more than the perpetual Virginity of the Virgin *Mary*, the Dominical Observa-  
 tion of Easter, the Baptism of Infants, the Sacrifice of the Altar, the Form and Matter of their additional Sa-  
 craments, the Ordination of Ministers, and Rites and Ceremonies? and of the two former of which, he saith, *credendum est, it is to be believ'd*; and of the five last, *merito censent Catholici, the Catholicks do deservedly think*  
 so. If they had this Treasure, or the Key to it, they would certainly produce more of it, and speak of it with greater assurance.

C. 4. SS. *Oct.*

C. 5. SS. *Alt.*

4. We may more rightly suppose, that if the World it self could not contain the Books that should be written, that it could not preserve the things if they had not been written, but were to be delivered from hand to hand, from Mouth to Mouth. And therefore that the same reason there was why they were not committed to writing, is a reason why they are not to be found extant without writing.

Another Text is,

*Joh. 16. 12. I have many things to say to you, but ye cannot bear them now.* From hence *Bellarmino* observes,  
 1. That without doubt the Lord spake those things after his Resurrection, which he here promised that he would. 2. That the Evangelists wrote very little concerning what he did and spake after his Resurrection. 3. That it is not in any wise credible that the Apostles deliver'd not to the Churches those things which they had seen and heard; for they were not



ther envious nor forgetful, that they either would not, or could not tell those things. I answer,

1. The special things which our Saviour here respects seem to be concerning his Death, it was his *going away*, ver. 7. which they could not bear, and were always averse to hear of; Mat. 16. 22. *Be it far from thee*; and did not understand it; Mark 8. 31. 32. & 9. 31. & ver. 16. of this Chapter.

2. If they were the things after his Resurrection, yet it doth not follow that they were other things than what are recorded. For he then *spoke of the things concerning the Kingdom of God*, A&T. 1. 3.

3. If the Apostles did deliver what they were obliged to deliver to the Church; it was neither a sign of their *Envy* or *Forgetfulness*, if they delivered no more; no more than it was in St. *John* that recorded not all he knew of the Life of our Saviour.

His next Testimony is,

1 Cor. 11. 2. *Now I praise you that ye remember me in all things, and keep the Precepts* (as he reads it;) or Traditions or Ordinances, *as I delivered them to you*. Which Ordinances, saith he, relating to the manner of Praying, and of Receiving the Eucharist, are no where to be found written. And further, the Apostle doth give so much to Tradition, and the Custom of the Church, that he saith, ver. 16. *If any Man seem to be contentious, we have no such Custom, neither the Churches of God*. I answer,

*Answ.* 1. There is no necessity of interpreting this of any other Tradition than of what is contain'd in Scripture, *viz.* the great Doctrines and Rules of it; which the Apostle deliver'd to them when present; and he now writes to them when absent. For so we find he did, ver. 23. *I received*

ved of the Lord that which also I delivered unto you : and which he again writ to them, that the Lord Jesus the same night, &c. And Bellarmine doth acknowledg, that Tradition is a word of general Signification, and comprehends in it the Doctrine as well written as not written ; and instances in *Acts* 6. 14. *Jesus shall change the Customs which Moses deliver'd us* ; meaning, as he saith, the written Law of *Moses*.

2. If it refers to things of Order and Discipline, then the general Rule, *the Custom of the Church*, is of good use ; and which it's fit in all lawful things should be observed ; and the Reason is, because in things not necessary, the Peace of the Church and Communion with it, is much more valuable than a Man's own particular Fancy or Opinion. But then I add,

3. That there is no necessity of so much as knowing, and consequently not of following the Customs of the Church in that Age, no farther than the Custom is decent and orderly in it self ; but then it is not so much, because of the Custom, as of the nature and reason of the thing that it is to be observed. And so the Apostle appeals to this, *ver. 13. Judge in your selves ; is it comely that a Woman pray unto God uncovered?*

His next Scripture is,

1 *Cor.* 11. 23. *I received of the Lord that which I delivered unto you : and the Apostle concludes, ver. 34. The rest will I set in order when I come. But, saith he, what he thus set in order is no where written. But his Catholicks do deservedly think that he set in order not only what pertained to Rites and Ceremonies, but also that he delivered other greater things, as concerning the Ordination of Ministers, and the Sacrifice of the Altar, and the Form and Matter of the other Sacraments,*

ments, neither can the Hereticks by any means shew the contrary.

I answer,

His first place is directly against this Doctrine of Tradition: for what he delivered unto them, was such things as are there and elsewhere writ; and if we may judg of the other things the Apostle insists upon by these, we have reason to conclude the things delivered then by word were the same as are now contained in Scripture.

As to the second place I answer.

1. That what the Apostle said he would set in order, were doubtless those things which, by their Epistle sent to him, 1 Cor. 7. 1. or the Information of others, Ch. 1. 11. were declared to be out of order; such as the Reformation of Manners, and the due exercise of Discipline, 2 Cor. 12. 20, 21.

2. We may more confidently affirm than they deny, that there is nothing absolutely necessary to the general and good Order of the Church, and the Administration of Worship, but what is contained in Scripture.

3. It's something hard that he requires the Hereticks to prove a Negative. But I think it rather becomes them to prove what they affirm, that the Apostle when he came to Corinth, did order the Sacrifice of the Altar, in their sense, and the Form and Matter of their five Additional Sacraments. But this they are never able to prove from Scripture, that the Cardinal speaks not of; nay nor from Tradition. So that tho he saith, the Catholicks do deservedly so think, it's a Thought of their own, but without any manner of Proof.

But

But their principal Text is,

2 Theff. 2. 15. *Stand fast, and hold the Traditions that ye have been taught, whether by Word, or our Epistle.* From whence the Touchstone observes; Hence it is clear, that some Traditions were delivered to the Thessalonians by word of Mouth, and those of equal Authority with what was written, if not of more; for the Holy Ghost doth name them first (as they were indeed the first in being.) And Bellarmine saith, that the Apostle commands that they no less observe what they had received without Writing, than what they received by Epistle.

Touchstone of  
the Reformed  
Gospel, ch. 4.

I answer,

1. That *some*, nay, we will say more, that All Traditions necessary to Salvation, were delivered by word of Mouth, is undeniable, since the things written in Scripture that are necessary to Salvation, were first delivered by word of Mouth before they were written. So Bellarmine saith, that *without doubt the Apostle had fully preached the whole Gospel to them, as may be collected from the 1st and 2d Chapters of the former Epistle*: And because the things then spoken, were the same with what was afterwards wrote, we grant also that they were of equal Authority; and that what the Apostle said was of as good Authority as what he wrote. For where the Person speaking and writing are the same, and the things spoken and written are the same, they are of the same Authority; nor can the difference in the manner of delivery make any difference in the things. So that the Apostle calls speaking and writing by the same word, Teaching, and the things taught or written by the same word, Traditions; *hold the Traditions ye have been taught, whether by Word or Epistle.*

So that what is above said alledged is not at all to the Point. For the Question betwixt us is not, Whether there

there was never any Tradition? or, whether what is now wrote was not first taught? or, that what was taught by the Apostle was not of as good Authority as what he wrote? But whether there are any such things now of Apostolical Tradition? or, that there are things necessary to Salvation that are preserved by Tradition only and are not written? And to come to the place, Whether the Apostle, by bidding them *hold fast the Traditions*, did thereby understand such Traditions as were never to be committed to writing by him or any other inspired Person, and which they were yet equally to receive, and were as necessary to be received as what were written? Whether for example, what he taught concerning the coming of Antichrist, *ver. 5, 6.* which *Bellarmino* saith *is no where writ*, is now as knowable by us, and is as necessary to Salvation to be known and believed, as what is reveal'd and written.

2. I shall add in Confirmation of what I have said, that the Apostle gives more than an intimation what Traditions he means, by the word *Therefore*. *Therefore stand fast, and hold the Traditions*, which refers us to the words going immediately before, *ver. 13, 14.* *We are bound to give Thanks always for you, because God hath from the beginning chosen you to Salvation, through Sanctification of the Spirit, and belief of the Truth: whereunto he called you by our Gospel, to the obtaining of the Glory of our Lord Jesus Christ.* *Therefore*; by which we may understand of what nature and consequence the things were, which, when present, he deliver'd unto them, and taught them; and farther wrote to them about. Such as their Salvation, and the Glory they should obtain by Jesus Christ. Such as the Conditions that qualified them for it, *viz.* Holiness and Truth, *the Sanctification of the Spirit, and belief of the Truth*;  
such

Such as the means by which they, and so others, were called and converted, and that is, the preaching of the Gospel.

3. The Apostle had reason to refer them to what they had heard from him, or he had wrote to them; because it was not long before that Church had been planted by him; and because there was, it's probable, little, if any thing of the New Testament at that time committed to writing, besides that Epistle, *Acts* 15. 23. and the first to the *Thessalonians*; (which it's probable was the first he wrote) and that consequently he could refer them to no other way than what he referr'd them to.

4. I may still add, Where are these Traditions necessary to Salvation, which the Apostle delivered to the *Thessalonian* Church, and are not to be found in Scripture? If such there be, let them that plead it produce them, and then we shall give them another Answer.

To this I acknowledg, *Bellarmino* has a ready Answer; for, saith he, the Apostle tells them in this Chapter, that he had preached to them concerning Antichrist, and when he should come, but of this last there is nothing in Scripture.

But I reply,

1. There are many things spoken of that point even as to the time of Antichrist's appearance; and which are not the less delivered in Scripture, because it's not yet fully evident, which may be for the reason given by our Saviour: *Joh. 16. 4.*

2. But is this necessary to Salvation? Or,

3. What help have we from Tradition for it, setting aside what may be collected from Scripture? The saying

K

*Bellar-*

De Civit. Dei  
L 20. c. 10.

Bellarmino produces from St. *Austin*, to shew (that which no body denies) that all things are not now written which the Apostles did and taught, returns upon himself, viz. *They knew what the Apostle taught then by word of Mouth; but we cannot know that, who have not heard the Apostle.*

De Prescript.  
c. 25.

Bellarmino proceeds to prove this Point of Tradition the same way, and from the same Texts, with some Hereticks in the time of *Tertullian*.

1 Tim. 6. 20. *Keep that which is committed to thy trust.* 2 Tim. 1. 13, 14. *Hold fast the form of sound Words, which thou hast heard of me. That good Thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.* Ch. 2: 1, 2. *Thou therefore, my Son, be strong in the Grace that is in Christ Jesus. And the things which thou hast heard of me among many Witnesses, the same commit thou to faithful Men, who shall be able to teach others also.*

“In which places, saith the Cardinal, by the word “*Depositum*, or that which was committed to his Trust; “could not be understood Scripture; but the Treasure “of Doctrine, the meaning of Scripture, as well as of “other Principles, which whole Doctrine the Apostle “would have to be propagated by Tradition. For if “he would have spoken of a Written Word, he would “not so solicitously have recommended the *Depositum*; “for that might be easily kept in Boxes or by Notaries. “But the Apostle would have it be kept by the Holy “Ghost in *Timothy’s* Heart. And further, the Apostle “then would not have said *commit this to faithful Men*, “but to Notaries, that they may transcribe many “Copies

“Copies of it. Nor would he have said, *Which thou hast heard from me before many Witnesses*, but which *I have written unto thee*.

The Cardinal takes the Pains to prove that which no body denies, and to disprove that which no body affirms. For, 1. Who denies but that the Apostle preached to the *Ephesians* before he wrote to them, and taught *Timothy* before he wrote these two Epistles to him? Again, Who is there affirms that St. Paul meant by the good thing which he committed to Timothy, a certain Writing, when the Apostle himself applies it to the things he heard of him? But now granting that this is meant of Doctrine taught, and not of Doctrine written, what will he be able to infer from hence? Can he infer, That these things that the Apostle preach'd at *Ephesus* (where he taught them the whole Counsel of God, Acts 20.27.) or taught *Timothy*, were never written? And that those things which were never written, were yet necessary to Salvation? He may as well undertake to prove from hence, that there was never afterwards a written Rule of Faith, and that Tradition was sufficient in it self, tho there be no Written Word; and that there is no need of the assistance of the Holy Ghost to keep in our Minds and Memories that which is written. And all this would as well follow from what the Apostle here saith, as that which he should have proved from it.

All these little offers at an Argument do suppose the case then to be the case for ever, and that because when they had not a Written Word, the Apostle exhorted them to be careful to remember what he had taught, that therefore there must be always an un-



written Gospel which they could not know without, and must depend upon their Guides for the knowledge of. And that they must for ever give as much heed to Tradition after the Gospel was committed to writing, and the defect of Tradition thereby supplied, as before.

*Answ. 2.* We may judge of what kind these things committed to *Timothy* were, by considering the places themselves; as *1 Tim. 6. 20. Keep that which is committed to thy trust: How is that? avoiding profane and vain babblings, [such as he calls perverse Disputings, v. 6.]* what ever might tend to the derogation of that *Doctrine which is according to Godliness, v. 3.* and which he therefore charges him to keep, *v. 14. Keep this Commandment. So 2 Tim. 1. 13, 14. Hold fast the form of sound Words, which thou hast heard of me, in Faith and Love, which is in Christ Jesus: which is no other than the Doctrine of Salvation by Christ, and of adherence to him in all Difficulties, ver. 9, 10.*

So *Chap. 2. 1, 2. The things that thou hast heard, &c.* is the same with what he himself was to remember, *v. 8.* and to put others in remembrance of, *ver. 14. viz. the Gospel which he preached, and such Articles as the Resurrection of Christ from the dead; and what he learned from the Scriptures, Ch. 3. 14, 15. Now what are these things, but the same we find frequently inculcated in Scripture?*

His last Proofs are from the *2d Epistle of John ver. 12. Having many things to write unto you; I would not write with Paper and Ink; but I trust to come unto you, and speak face to face; so Epist. 3. 13, 14. From hence, said the*

the Cardinal, we understand that many things were spoken by the Apostle, which are not written.

What then? So were many things done by our Saviour, which were never committed to writing; but it follows not, that they were such things as were necessary to Salvation; and without the Knowledge of which Salvation is not to be obtained.

How will they prove these things were never written by St. John? when *Bellarmin* tells us that he wrote his Gospel late, and seems to consent to that of *Chemnitius*, that he wrote it after the Apocalypse.

*Answ. 1.*

*Answ. 2.*

Cap. 4. SS. *Joan.*  
anm. Cap. 10.  
SS: ad secundum

Having now considered all the Texts produced by *Bellarmin* for the Insufficiency of Scripture, and the Necessity and certainty of Tradition, we may reasonably presume that there are none remaining that can to any purpose serve the cause, after what so diligent a Writer has collected: and indeed whatever are produced in the *Touche-stone*, or *Catholic Scripturist*, either touch not the Cause at all, or require no other Answer than these already mentioned. But because I would not be wanting in any thing that may be expected, and that withal it may give some little Light to the Argument, I will briefly shew what it is the remaining Texts are brought to prove, and how little they prove the Matter in question.

They are brought to prove,

1. That the World was for sometime without a Written Word, and had nothing but Tradition and verbal Teaching: "And yet many then had that Faith which is defined, *Heb. 11. 1.* By this they learn'd to keep the Sabbath, to know the distinction of Beasts clean

Cath. Script.  
Point. 2. B. 2.

"and





“and unclean, *Gen. 7. 2, &c.* And so it was with the  
 “Christian Church. It was a Gospel they receiv’d,  
 “Gal. 1. 8. *which, saith he, intimates they had all by Tra-*  
 “*dition.*

*Ans. 1.*

But this Argument I have considered before, and shall add that this is not the Case, for that was before there was a Written Word, and the Defect in which was one reason for its being written: but the case now is when there is a Written Word. And whereas he saith, *Now give me one Text if you can, which bids us not to take Tradition for a Rule of Faith, after the Writing of Scripture.* I answer, there are as many against it, as there are for the Sufficiency of Scripture, such as *2 Tim. 3. 15, 16. Luk. 10. 25. & 16. 29. &c.*

*Ibid. n. 4.*

2. The Texts produced serve to prove that what was spoken by inspired Persons, was of as good Authority, and equally to be received, as what was written by such. So they apply, *Acts. 2. 36. Let all the House of Israel know assuredly, that God hath made the same Jesus, &c.* From the Word *assuredly*, he infers, “we may then  
 “have an infallible Faith of what is not written, yea  
 “we are forbidden to believe otherwise than was  
 “delivered by Tradition, *2 Thess. 2. 14. held the Tra-*  
 “*ditions.* For what he taught by his Tongue, was  
 “as truly the Word of God, as what he wrote with  
 “his Pen. Yea, this which I call Tradition, is the  
 “Epistle of Christ, *2 Cor. 3. 3. You are the Epistle of*  
 “*Christ, not written with Ink, but with the Spirit of the*  
 “*living God.* Wherefore most of the Apostles did  
 “give their Convertites no other form of Belief, but  
 “what by their Preaching they had written in their  
 “hearts.

Setting

Setting aside how the *Corinthians* and *Tradition* were both the Epistle of Christ; the general Answer to this is, That no one denies that the Apostolical Infallibility and Authority was equally the same in what was spoken or written by them; but what is this to prove that there is such a Tradition derived from the same hand, and not contained in Scripture, which doth yet contain things as necessary, as what are in it? For all this while they suppose there is the same reason for Tradition after a Written Word, as there was before it. They suppose there is the same Proof for their Traditions, as for the Christian Doctrine: and they impose their Traditions without ever proving either that there are such, or that theirs are of that number. If indeed they could prove that there were such Traditions delivered by the Apostles to be continued in the Christian Church, which they themselves never did write; and to be alike necessary to be received as those that were written by them. If these Men could prove their Principles and Practices which they plead Tradition for, to be of that number, We are ready to receive them; and should then think our selves bound by that of the Apostle to *stand fast and hold the Traditions which have been taught whether by word or Epistle*: and with Timothy, to continue in those things which we thus learn; if we are assured of them, and knew as he did of whom we learned them, and that they were as much the Doctrines and Precepts of the Apostles, as those contained in Scripture are. And whereas they plead that we receive the Scripture by Tradition: if they can prove their Traditions by Tradition, to be as much the Traditions of inspired Persons, as we can prove  
the

the Scriptures to be written by such, and to be the Scriptures which they wrote, we are as ready to receive such Tradition, as they would be to have us receive it. But when there is no proof of this, and that a *merito consent*, they deservedly think, is the upshot of all that their Learned Champion doth produce; we may boldly conclude there is no Evidence for it: and that Scripture is no more for their kind of Tradition, than it is against it self.

**T H E E N D.**

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**L O N D O N,**

Printed by J. D. for Richard Chiswel at the Rose and Crown in  
St. Paul's Church-Yard, 1688.

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The TEXTS examined which *Papists*  
cite out of the *Bible*,

TO PROVE

*The Supremacy of St. PETER and of  
the POPE over the whole Church.*

*By Simon Patience, bp. of Chichester, &c.*

IMPRIMATUR.

Febr. 14. 1687.

Guil. Needham.

**T**HE Question to be debated in this Paper is,  
*Whether the Apostle St. Peter was constituted by  
Christ himself, to be, in his stead, the Head and  
supreme Governour of the whole Church.* This we  
deny, having undeniable Proofs that all the Apostles were  
placed by Christ, in equal Power and Authority over  
his Church. But the Doctors of the *Roman Church*  
affirm this with so much Confidence, as to say; that  
to deny it, is *not a simple Error, but a pernicious Heresy.*  
They are the words of *Bellarmino*\*; who earnestly  
contends that *the Government of the whole Church was  
committed to Peter, especially about Matters of Faith.*

\* L. i. de  
Rom. Pontif.  
c. 10, 11.

Which bold Assertion he labours to support three  
ways.

L

First;



*First, By some places of Holy Scriptures.*

*Secondly, By many Privileges and Prerogatives of St. Peter.*

*Thirdly, By Testimonies of Greek and Latin Fathers.*

I am concerned only in the *first* of these Ways; in which if this Cause find no true support, we need not trouble our selves about the other *two*: which are so weak, that some ingenuous Persons in their Communion have acknowledged, the *Prerogatives* are either feigned at pleasure, or no more to the purpose of his Supremacy, than the pretended *Testimonies* of Ancient Fathers, which are against it.

Now the *Scriptures* which they alledg for the proof of it, are *two* places in the holy Gospels. The one in St. *Matthew* xvi. 18, 19. the other in St. *John* xxi. 17. In the former of these this Supreme Authority, they say, is *promised* to St. *Peter*; in the latter it is *conferred*.

I begin with the first, *Matth.* xvi. 18, 19. *And I say unto thee, that thou art Peter, and upon this Rock I will build my Church, &c. And I will give unto thee the Keys of the Kingdom of Heaven; and whatsoever thou shalt bind on Earth, shall be bound in Heaven: and whatsoever thou shalt loose on Earth, shall be loosed in Heaven.* The Sense of which words, says Bellarmine, is plain and obvious: giving us to understand, the *Sovereignty* over the whole Church to be here *promised* unto Peter, in two *Metaphors*. The one is a Metaphor of a *Foundation* and a *Building*: the other is a Metaphor of *Keys*. "For what a Foundation is in the Building, that the Head is in the Body, the Governour in the City, the King in his Kingdom, and the Father of the Family in the House:

" House: and to whom the Keys of a City are delivered, he is appointed the King, or at least the Governor of that City; to admit and shut out whom he pleaseth.

Unto which I have this to say, before I give the true Sense of these words: That to call this a *plain and obvious* Sense of the words, which is wrapt up in a couple of *Metaphors*, is to stumble at the very Threshold; and to contradict himself in the terms, as they ordinarily speak. For what is *metaphorical*, is not *plain and obvious*; but needs Explanation, by putting it into common words: Into which if these *Metaphors* be reduced, we shall find there is no such Sense contained in them, as is pretended.

I shall explain them distinctly, and begin with the former part of this Promise, *Thou art Peter, and upon this Rock I will build my Church*: which we may call the first Proof they bring of St. Peter's being the *Monarch of the Church*.

I. Which Sense is so far from being *plain and obvious*, that having considered both the words, and all the ancient Expositors upon them, I can find nothing plainer than these *two* things: *First*, That there is no certainty St. Peter is here meant by the *Rock*, upon which Christ saith he will build his Church: Nor, *Secondly*, If he were, that Christ intended by calling him a *Rock*, to make him the *Lord* of his Church.

*First*, I say there is no Evidence that St. Peter is here meant by the *Rock*: but quite contrary, we are led by the general stream of Ancient Interpreters, to understand by the *Rock* upon which the Church is built, that *Faith* concerning Christ which Peter had newly confessed.

\* Sermon on  
St. Peter's  
day. 1686.

confessed. There are more than *two* that thus expound the words, for *one* that expounds them otherwise: as may be seen in a Sermon lately printed on this Subject\*; which shows also that the other Expositions do not really differ from this; but even they, who apply these words to St. Peter, had respect (in calling him the *Rock*) to his preaching the Doctrine of Christ; and having the honour to be the first Preacher of it to the Gentiles. Which is all the Priviledg that can be thought to be peculiarly intended to him in these words. For, excepting this, whatsoever was said to him, was directed to all the Apostles; because Peter as their Mouth, spake the Sense of them all, when he said, *Thou art Christ the Son of the Living God*; and therefore Christ's Answer was returned to them all, when he said, *Thou art Peter, and upon this Rock will I build my Church.*

† Tract. cxxiv.  
in Joh. Serm.  
xiii. de verbis  
Dom, &c.

As much as to say, *Thou art what thy Name imports, which I have given thee with respect to this solid Faith thou hast now confessed: upon which, as upon a Rock, I will build my Church by your Ministry; and particularly by thine, who shalt have the Honour to lay the first Stone of it, in the Gentile World.* Thus St. Austin† expounds the words in many places; where he observes Peter had his Name from *Petra* the Rock, viz. *That Faith which he confessed, upon which Christ told him he would build his Church.* For he doth not say, *Thou art Peter, and upon thee will I build my Church*; but *upon this Rock*: which plainly relates to another thing, viz. that immoveable Foundation, confessed by Peter, that he was *Christ the Son of God*. Whence those known words of the same Father, *I will build thee upon me, not me upon thee.*

If it were the intention of this Paper to quote Testimonies, I could name a great multitude, even the  
ordi-

ordinary *Gloss*, which speak to the same purpose. But it is wholly needless, since the other Exposition which makes St. *Peter* the Rock here spoken of, is against the most unanimous consent of the Fathers of the Church: which they of the Church of *Rome* are bound to follow both by the Doctrine of the Council of *Trent* \*, and by the form of that *Oath of Profession of Faith* which Pope *Pius IV.* drew up and enjoined, according to the Mind of that Council. And yet (so vilely are some addicted to regard nothing but their Interest) there are those, who, to make these words sound as if Christ promised to build his Church upon *Peter* himself, have not blush'd thus to translate them; *Thou art Peter, and upon this PETER will I build my Church.* So Dr. *Allen* would have had the Translation run in the *Rhemish Testament*: and so *Hart* alledges them in his Conference with Dr. *Reynolds* †. And now lately the *Catholick Scripturist* translates them after this manner, (according to the Language which Christ spoke) *Thou art a Rock, and upon this Rock will I build my Church.* As if it will be lawful for them to do any thing (even contradict that very Council, whose Decrees they are sworn to observe) that they may make the Scripture seem to be on their side. For the Council of *Trent* hath decreed the old Latin Translation *to be authentick*, with a prohibition that *no Man dare or presume under any pretence to reject it.* Notwithstanding which here are Men that presume to reform it, and to make a new Translation of their own Heads, as different from that *authentick* vulgar Translation as from ours: for in this ours and that are the same, as every body may know that understands the *Latin* Tongue.

This is a *Presumption* with a Witness, to make their own Translation depart so far from the Language which

\* Self. iv.

† Chap. 2.  
Divis. 1.

which Christ spoke, as to put *tu es Petrus*, instead of *tu es Petra*: For so Christ's words should have been translated, if they signified *thou art a Rock*, unless they can shew us that *Petrus*, in any Author, is latin for *a Rock*. Till this be done, we must say that such Men, contrary to their Faith solemnly sworn, depart not only from Antiquity, but from themselves.

1 Cor. xv. 10.  
& iii. 10, 11.

And when they have done all they can, it will evidently appear, that the Church was not built by his Hands alone, (tho he began, as I said, and laid the first Stone among the Gentiles) but by them all, and more especially by *St. Paul*, who was called late into this Office, but *laboured more abundantly than they all*; and as *a wise Master-builder laid the Foundation*, upon which others built. Which Foundation, he tells us is *Jesus Christ* himself: who, he likewise says, is the *only Foundation*, and that no Man can lay *other Foundation* besides him. Which shews this Promise, I am treating of, had respect to all that had the Office of Apostles; and wholly ruins the Authority of *St. Peter*, upon which they would have the Church to be built. For if *Jesus Christ* be the only Foundation that can be laid, then *Peter* cannot be the Foundation: but only as a Minister of *Jesus Christ*, who help'd to lay the Foundation, which is Christ himself and his Faith. In which Ministry he was no more employed than other Apostles; but *St. Paul*, who came last into this Ministry, was as *wise a Master-builder* as himself, and took more Pains than he or any of the rest: laying the Foundation where neither *St. Peter*, nor any Body else had ever been, *lest he should build upon another Man's Foundation*, as he tells the *Roman Church*, *Rom. xv. 20*.

Which words utterly overthrow their vain distinction of a *first*, and a *secondary* Foundation, whereby they endea-

endeavour to elude those words of St. Paul in the place before-named, 1 Cor. iii. 11. For it appears by this other place that St. Paul was a *secondary* or *ministerial* Foundation, if we may so speak; that is, speak improperly, meaning thereby one that laid the Foundation. Which he did as much as St. Peter, or any other Apostle; nay, a great deal more, as he himself tells us, when he saith he laboured more abundantly than they all.

In exact speaking, there is no Foundation on which the Church is built but Christ alone (as St. Paul assures us) *in whom all the Building fitly framed together, groweth unto an holy Temple in the Lord*; Ephes. ii. 21. But Faith in Christ, being that whereby we are joynted to him, it may be called by the same Name: and accordingly the Colossians are said to be *grounded* \* *in the Faith*, as upon a Foundation: (the Greek word signifies) from which he would have them not to be moved. And the Apostles (as he there saith) being the Preachers of this Faith; and the Instruments whereby Men were brought to believe on Christ, and so joynted to him as *Living Stones*, are called by the Name of *Foundation*, in the place before-named; Ephes. ii. 20. *Built upon the Foundation of the Apostles and Prophets, &c.* But then, it is evident that Peter alone is not this Foundation, but all the Apostles. For there are XIII Foundations (of this sort) as we read in Rev. xxi. 14. by whose Ministry the Church was built upon Christ; the *sole Foundation* (in proper speaking) that was laid for all to build upon.

\* ἡ πίστις τοῦ  
θεοῦ Ἰησοῦ Χριστοῦ.  
Col. 1. 23.

Finally, the Apostles understand no such Prebeminence, as is now pretended, to be promised to St. Peter in these words; nor did he himself so understand them, when the Holy Ghost was come upon them to lead.

lead them into all Truth. For then St. Paul could not have said, that he came *not a whit behind the very chiefest Apostles*, and that he was behind them *in nothing* (2 Cor. xi. 5. & xii. 11.) nor could he have undertaken to correct St. Peter (Gal. ii. 11, 12, &c.) nor would St. Peter have born his Censure, if he had known he was the Head of the Church: but have bidden St. Paul know his distance; and remember that he ought not to controul him, but be controuled by him as his Better.

*Secondly*; After all this that hath been said, to shew there is nothing here promised to Peter, but what belongs to all the Apostles, except only that of his being employed in laying the *first Foundation of Faith* among the Gentiles: It remains that I shew there is nothing in the word *Rock*, which implies any Superiority of Power and Authority over the rest of his Brethren and the whole Church; if we should suppose this Promise to have been made to him alone; for it denotes nothing of Government; but hath respect to the support and stability of that Structure, which is firmly laid upon it. And therefore the ancient Doctors (as may be seen in the *Sermon* before-mentioned) give other Reasons of his being called a *Rock*, and not this; *because to him was committed the Government of the whole Church, especially about Faith*. Which is the Explanation Bellarmine gives of this word, affirming it to be the signification of this Metaphor: *for it is proper to a fundamental Rock to govern and sustain the whole Edifice*. This is perfectly new Language, never heard of in the World before, that *it is proper to a Foundation to govern*; for it is altogether *improper*, and no body thinks of any such thing, when he reads of a *Foundation*. But if it be *proper*, then all the Apostles were Go-

vernours

vernours of the whole Church, as well as he; because they were all *Foundations*, as was before observed; having the very same Power *given* to them by Christ, which, we now suppose, was here *promised* to him alone.

Unto which they of the Church of *Rome* have nothing to reply, but only this (which is meerly a bold Affirmation, and as absurd as all the rest) they were indeed *all of them the Heads, Governors, and Pastors of the Church universal: but not after the same manner as Peter was of* \*. Why so? For they had the highest and most ample Power, as *Apostles and Ambassadors; but Peter also as an ordinary Pastor*. As much as to say, They had indeed the highest Power in the Church, and as large as he, but not so high a Power as his. Let any Man try, if he can make any other Sense of those words; that is, find any Sense at all in them. For was this Power of being an *ordinary Pastor*, greater than that of the *Apostles*, or no? If it were greater, then it is not true which he affirms, that *the Apostles had the highest Power* †. If it were less than the Power of the Apostles, then they were all greater than he, as he was an *ordinary Pastor*: and then it is non-sense to say, *they so had a plenitude of Power, as that St. Peter was notwithstanding the Head of them, and they all depended on him*. For he rather depended on them, as an *ordinary Pastor*, if that was less than the Power of the Apostleship: and if it were not, but greater than it; then (as I said) it is false, that the Apostles had the highest Power.

\* Bellarm. l. i.  
de Pontif.  
Rom. cap. xi.

† Habuerunt  
summam Po-  
testatem.

This is sufficient to shew into what Absurdities Men run, when they go about to maintain a Falshood; and what wretched shifts they devise to obscure the clear Truth, which shines in their Eyes: Which when they have done, they walk as in Darknes, and

M

cannot



cannot be perswaded to see or acknowledg their Error. Nay, one Error grows out of another, and having begun to wrest the Holy Scripture, they go on to strain it, so far as to extend it to any purpose they have to serve by it.

For having presumed that *Peter*, and he alone, is promised to be made the Governour of the whole Church, by these Words of our Saviour, they immediately presume, without the shew of a proof, that the Bishops of *Rome* succeed him in this Authority. Which is a very large Step, or rather Leap, from *Peter* to the *Popes of Rome*, between whom there is such a vast distance, that it is impossible to make out the Claim, to which they pretend from him. For there is no evidence that *St. Peter* was Bishop of *Rome*, but only that he founded that Church, and settled a Bishop there. For if he was Bishop of *Antioch*, it was against all ancient Rules, to leave that, and go to another See. The truth is, he was properly Bishop of neither; but planted a Church in each: and first at *Antioch*, before he came to *Rome*. And who can think he did not settle one to take care of that Church of *Antioch*, when he left it? who may be called his *Successor*, as well as he, whom he is supposed to have placed afterwards in *Rome*. Which two things being allowed, as unquestionable Matters of Fact, there is no reason can be given why all the Power and Jurisdiction which is claimed upon the account of *Succession*, should not devolve by the Right of Primogeniture, upon the Bishop of *Antioch*: since it is confessed he first sat there, and sat there seven Years, which is more than can be proved he did at *Rome*, where he was not when *St. Paul* came thither (*Act. xxviii.*) nor when he first answered before *Nero*, nor when he was ready to be offered, *2 Tim. iv. 6, 11, 16.* nor can any certain time

time be assigned when he was there, as we are sure St. Paul was, who is acknowledged to be a Founder of that Church, and had as much (or rather more) right to leave a Bishop to succeed him there, as St. Peter; who could transfer to no-body, neither there nor any where else, what was personally vested in him; as all the Priviledg here granted him was. Or, if he was to have any Successor in his supposed Dominion, there were others had a better Title to it, than the Bishop of Rome; particularly St. John, who it is certain survived St. Peter. Therefore all that Bellarmine dare say in this matter is, *that the Apostles being dead, the Apostolical Authority remained in Peter's Successor alone.* For which he gives us not one word of proof, but only this notorious Falshood, that the Roman Bishop alone is called by all, the *Apostolical Bishop*, and his See simply the *Apostolical See*. When all the World knows, *Jerusalem*, *Constantinople*, and divers other Places are called by the same Name of *Apostolical Sees*, or Churches; and their Bishops called not only *Apostolical*, but *Catholick*, and said to be *Bishops of the Catholick Church*. The meaning of all which is nothing else, but that they held the Catholick Religion and Faith, as *Launay* most ingenuously confesses, and maintains the Roman Bishops themselves intended no more, when they subscribed themselves *Bishops of the Catholick Church*.

Nay, Bellarmine himself, in the place now named, is constrained to acknowledg, *that the Supreme Ecclesiastical Power was given not only to Peter, but to other Apostles also*. For they might all say that of St. Paul, 2 Cor. xi. 28. *My daily business, the Care of all the Churches.* But it was given to Peter as an ordinary Pastor, who should have perpetual Successors: to others as Delegates, who should have no Successors. Which is a meer Invention, a pure

L. 1. de Pont.  
Rom. c. ix.

Epist. pars 1.  
ad Franciscum  
Bonum.

Figment of his own brain ; without the shadow of a ground for it in the Book of God, or any ancient Authority ; and against his own Confession, that all the Apostles had the highest Power ; which includes all Power both *ordinary* and *extraordinary*, and a Power to appoint their Successors, in the Places they converted.

There have abundance of other things been said by our Writers, to shew that whatsoever may be supposed to have been promised in these Words, the Bishops of Rome can thence derive no lawful Claim to the like Authority. And yet (as if there were nothing plainer, than that Christ spake to the Roman Bishops, when he said these Words to St. Peter) they have the confidence from hence to entitle the Pope to the Priviledg of *Infallibility*, as well as to a *Supreme Dominion* over the Church. So *Bellarmino*, who elsewhere alledges these Words, to prove that the *chief Bishop* (i. e. theirs) *when he teacheth the whole Church, in things belonging to Faith, can in no case err.* But this depends upon his former Suppositions, that *Peter* is the *Rock* of the Church as its *Supreme Governour* ; and therefore every one of his Successors in like manner is the *same* : which having no Foundation, all his Superstructure upon them falls to the Ground. And indeed it is so sandy, that honest Men among themselves are ashamed to build any thing of this nature upon it : Particularly *Launoy* who, on set purpose, demonstrates that *Bellarmino* neither obeyed the Decree of the *Trent Council*, nor kept the Profession of Faith enjoined by *Pius IV.* when he drew this Conclusion of the Popes *Infallibility*, from these Words, *Thou art Peter*, &c. but was guilty of down-right Flattery of the Court of *Rome* ; for whose sake he, in like manner, falsified in the Citations he brings out of the Fathers, to maintain the same Untruth.

L. iv. de Rom.  
Pontific. c. 3.

Epist. pars v.  
Guilielmo Vo-  
ella.

But

But further than this, the same Writer presses these words, to prove, that *General Councils cannot err, neither in believing, nor teaching* †. Which is as much as to confess that what Christ said to *Peter*, was intended to all Bishops: of whom a General Council consists. But here he endeavours to bring off himself, by this *Salvo*; *if the Council be confirmed by the Pope*: as if they received their Infallibility from him; who turns their doubtful Opinions into Oracles. Whence it is, that from the very same words, [*Thou art Peter &c.*] he proves the Pope to be *above a Council* \*; *immediately constituted by Christ the Pastor and Head, not only of all particular Churches, but also of the whole universal Church congregated together.*

† L. 2. de Conc.  
Autor. cap. 1.

\* Ib. cap. xv.

If this be to interpret the Scripture, I know not what is setting it upon the Rack; and stretching it as far as it pleaseth him who takes it in hand. No Hereticks ever took so great a liberty as this; which, according to their way of reasoning, makes it necessary to seal up the Bible quite, that no body may look into it. For if the danger of wresting the holy Scriptures, be a just cause for denying the liberty of reading them to illiterate people; it ought not to be granted to the most Learned, who (it appears by this great Cardinal) are in as much, or more danger of this than any other Men: and so farewell the study of the Scriptures, which neither Priest nor People must meddle withal.

But, thanks be to God, there is such a thing as Honesty and Integrity still remaining in the World; which qualifies all Men for the wholesome perusal of them: and hath preserv'd the minds of some in that Communion so uncorrupted, as to make them disdain and reject these perverse and arrogant Interpretations, or Distortions rather, of Holy Scripture. There is one hath lately

† Du Pin de an-  
tiquiz Ecclef.  
Discipl. Dif-  
fert. iv. cap. i.  
sect. 1.

lately declared his sense of this Promise to St. Peter, in remarkable words ; with which I conclude this part of my Discourse † : *Supposing Christ to have spoken these words [and upon this Rock] of the Person of Peter ; he meant nothing else thereby, but that Peter should labour very much in the Edification of the Church ; that is, in the Conversion of the Faithful, and Administration of the Churches. And therefore the most that can be deduced from hence is, that he should be the first and the chief among those who were to preach the Gospel : but it cannot from hence be gathered, with Bellarmine, that the Government of the whole Church was committed to Peter, especially about Faith.*

II. The truth of this will further appear, in the Explication of the next Words, which expound those of which I have now treated : *And I will give unto thee the Keys of the Kingdom of Heaven : and whatsoever thou shalt bind on Earth, it shall be bound in Heaven ; and whatsoever thou shalt loose on Earth, shall be loosed in Heaven.*

The sense of which is not so plain and obvious, as Bellarmine pretends ; but we agree that they are a plain allusion to the Words of the Prophet *Isaiah* concerning *Eliakim*, *Isa. xxii. 23. I will give thee the Keys of the House of David, i. e. make thee not High-Priest, as he grossly mistakes, but Steward of the Royal Family, to take in and thrust out whom thou shalt think fit. Such was the Power here promised to Peter by our Lord, who faith of himself, that he hath the Key of David (Rev. iii. 7.) i. e. of the House or Family of David ; which he alone governs by an absolute Power ; but tells Peter he intended to make him, under himself, his Supreme Lord and Master, such a Steward in the Church, as Eliakim had been in the Court.*

I say, in the *Church*; for by the *Kingdom of Heaven*, I think no body now will dispute, is meant the Family of Christ, or the *Christian Church*, in a great many places of the Gospel; and most likely is so to be interpreted here. But if any body be so minded as to understand by the *Kingdom of Heaven*, not the Christian Society here below, but the Company of the Blessed above; let them consider that the sense will still be the same; because by admission into the one, and abiding in it, we come to the other. And Baptism is the Key which lets us into the Church, out of which such as notoriously break their Baptismal Vow, ought to be shut, by the Censures of the Church; and again received into it upon their hearty Repentance, by granting them Absolution. Thus the following Words expound it, and *whatsoever thou shalt bind on Earth, &c.*

That *binding and loosing* are one and the same, with the *Power of the Keys*, is acknowledged by the *Roman Catechism* \* and by *Bellarmino* himself, who confesses the plain sense of these Words to be, that *first of all an Authority or Power is promised, defined by Keys; and then the Actions or Office of this Power is explained by those words, loosing and binding. So that to loose and to open, to shut and to bind, is altogether the same thing* †. And we need not further trouble our selves to inquire how far this Power extends: for it is certain there is nothing here promised, though we suppose it never so large, which was intended to him alone, but to them all; except that of opening the door first to let the Gentiles into the Church.

This is apparent from what was said before concerning Christ, speaking to them all in him, as he spake for them all, in answer to our Saviour's Question propounded to the whole Company. Which produced this

\* De Sacrament. Pœnitent. n. 44.

† L. i. de Pont. Rom. cap. xii. verum.

\* Du Pin de  
antiqua Ec-  
cles. Disc.  
dissert. iv. c. 1.  
Sect. 1.  
† Jo. Launoy  
Epist. par. 2.  
Hadriano  
Valancio,  
p. 14. &c.

|| Aug. Enar-  
ratio in Psal.  
cviii.

this Promise from our Saviour, not to him alone, but to all them in whose Name he spake. Which is no new Interpretation, but as old as the Church it self: for the *Antients say with an unanimous consent, that these Keys were given to the whole Church in the Person of Peter* \*; as a late Writer in the Roman Communion honestly confesses. St. *Austin* particularly, *inculcates this an hundred times* (as his words are) a proof of which may be seen in another of his Brethren †, who hath made a Collection of xxvi places out of his Works, to shew that he taught this *openly, frequently and constantly*, in such plain words as may be understood by themselves, without the help of an Interpreter. I cannot well forbear to mention one of them, because it affords us many considerable Remarks: || *As some things* (says he) *are spoken, which may seem properly to belong to the Apostle Peter, and yet have not a clear Sense, but when they are referred to the Church (whereof he is acknowledged to have represented the Person in a Figure, because of the Primacy he had among the Apostles) as that is, I WILL GIVE THEE THE KEYS OF THE KINGDOM OF HEAVEN, and if there be any like: so JUDAS sustains, after a certain manner, the Person of the Jews, the Enemies of Christ, &c.*

Here they of the Church of Rome are very forward to catch at these words, which signify a place of Priority that Peter had among the Apostles (which no body denies) but are not willing to take any notice of all the rest; which utterly overthrow that Primacy which they would advance him unto from this place. For first, he says, some things do but seem to belong to Peter, which in truth ought to be referred to the Church. And secondly, That their Sense is not clear or evident, till they be carried beyond him. Among which things,

*thirdly,*

thirdly, he reckons what our Saviour here saith, *I will give thee the Keys*, &c. which they would now ingross to St. Peter, and have us believe *this* to be the plain and obvious sense of Christ's words, which St. Austin says are not plain, unless we refer them to the Church. Whose Person (*fourthly*) he says he did bear or represent, not by virtue of his Place, or any Authority he had above the rest, but *in a Figure*, to signify Unity, that is, as the Ancients interpret it. And it is farther remarkable, (*fifthly*) that Christ did not promise him the Primacy, in promising him *the Keys*, for he had the Primacy (here spoken of) before; and with respect to that Christ directed to him these words, rather than any of the rest, because he was already the *first*, not in Office, but in Order; and so the fittest Person to be singled out, to represent what Christ intended. And to convince every one there is no Authoritative Primacy meant in these words of St. Austin, he adds (*sixthly*) that Judas sustained the Person of Christ's Enemies, as Peter did of the Church. Will any body infer from hence, that Judas had a Jurisdiction over all the wicked, and left it to his Successors, one of which hath now the same? Let them forbear then to make such Inferences, from what is said of St. Peter's Primacy, which gave him no right to rule, but only made him stand fairest, being the first, to be chosen to represent the rest. If any will be still so perverse as to wrangle, because St. Austin doth not mention Judas his Primacy as he doth of Peter's; let them learn more Modesty by knowing that Prosper, one of St. Austin's Scholars, upon the very same Psalm, says in express terms, that \* *Judas* \* Judas primatum gessit inimicorum Christi. carried the Primacy of Christ's Enemies. Which if they will not expound to signify a supreme Authority to govern Christ's Enemies, let them no longer interpret

N

St.



\* Rigaltius in  
Epist. Firmili-  
ani.

St. Peter's Primacy to signify such an Authority over his Friends. He had none here promised him, is as certain as any thing can be; but the Keys to commend Unity, were promised *him*; which were in truth given to *all* the rest. . This is the ancient Sense, which drew this plain and pertinent Observation from another honest Writer, in the *Roman* Communion, \* *He said to Peter, I will give thee the Keys, but he did not say, I will give them to thee alone.*

Which is justified to be true, by *three* other Passages in the holy Gospels. In the *first* of which, he promises as much to all in the very same words, as he had done to him. *Matth. xviii. 18. Verily I say unto you, Whatsoever ye shall bind on Earth, shall be bound in Heaven: and whatsoever ye shall loose on Earth, shall be loosed in Heaven:* which is the Explication, as you heard before, of *the Power of the Keys*, in the same terms, (without the least difference but what is between the *plural* number and the *singular*) wherein it was delivered to St. Peter. And in the *next* Chapter he repeats it again, only in other words, when he saith *Matth. xix. 28. Ye shall sit upon XII Thrones, judging (i. e. ruling and governing) the XII Tribes of Israel;* without any mention of *one Throne*, peculiar and higher than the rest, to St. Peter. And thus far there is no more than a Promise to be met withal in the Gospel, but no actual grant, no words whereby our Lord makes a conveyance of this Power to them, till after his Resurrection from the Dead. When he gives out a Commission to them, as large as can be made; wherein there is nothing peculiar reserved to St. Peter, but it runs in general terms to them all, *John xx. 21, 22, 23. For he neither saith, I send thee, nor breathed upon him alone, saying, Receive Thou the Holy Ghost: Who-*  
soever

soever Sins *thou* remittest, &c. But he saith to them, being all save *Thomas* assembled together, *As my Father hath sent me, even so send I you. And when he had said thus, he breathed on them, and said unto them, Receive ye the Holy Ghost: Whosoever Sins ye remit, they are remitted unto them; and whosoever Sins ye retain, they are retained.* And accordingly, it may be added, when the Holy Ghost descended (of which this *breathing on them* was an Emblem and Pledg) *they were all (Thomas with the rest) with one accord in one place,* and it was imparted to each of them alike, without any mark of distinction. For we read of no Flame that crowned the Head of *St. Peter*, greater and more illustrious than that upon his Brethren: but the Text saith, the Tongues, like as of Fire, were divided, and sat upon every one of them singly\*, and they were all filled with the Holy Ghost; Acts ii. 2, 3. The mighty Wind also, wherein this Flame came (betokening the powerful Inspiration which was entring into them) *filled all the House where they were sitting,* and not only that Corner where *St. Peter* was placed. And so this Promise was equally performed in common to them all, as it had been made to them all. Nay, this very thing is no less than a demonstration, that the Promise was intended to all, because the Performance was to all.

\* *eo' tra' tra' sor' distor.*

That here his Promise was performed, is very manifest to those, who are desirous to understand the Truth: for no other time can be named when it was performed to *Peter*; nor any other words found, wherein the thing promised was conveyed, but these, *as my Father sent me, so I send you.* And lastly, this is the sense of the Church, as appears by *St. Cyprian* in ancient times; who observes that our Lord, who said to *Peter, Thou art Peter, &c.* gave to all his Apostles equal

\* Parem Potestatem.

† Hoc utique erant & ceteri Apostoli quod fuit Petrus, pari confortio præditi & honoris & potestatis, &c. L. de unitate Ecclesiæ & Epist. xxiii. ad Iulianum.

*Power* \* after his Resurrection, when he said, *As the living Father sent me, so I send you*, &c. concluding from thence, that all the Apostles were what St. Peter was †: And by Theophylact in later times, who thus glosses upon *Matth. xvi. 19. Though our Lord said only to Peter, I WILL GIVE THEE*, yet they were given to all the Apostles. When? at that time when he said, *Whosoever Sins ye remit they are remitted. For the word, I WILL GIVE, denotes the future time, that is, after the Resurrection.*

Then he said to them all, *As my Father hath sent me, so I send you*. Which are words so large that they contain in them a plenitude of Power; and confute the conceit of those who say that Christ indeed gave the Power of remitting and retaining Sins to all the Apostles, but the Power of the Keys to Peter alone. Whereby if they meant that to Peter it was given to open the Gate first to the Gentiles, it ought to be allowed to be a true sense; tho we are not certain it was the thing peculiarly intended by our Saviour in these words. But understanding thereby a distinct Power from that of binding and loosing, retaining and remitting, (which St. Peter exercised when he let the Gentiles into the Church) it is certainly false that he gave him such a Power, which he did not confer upon the rest. For should we suppose binding and loosing to be distinct from the Power of the Keys, yet this Power of the Keys (be it what it will) we may be sure is included in these comprehensive words, *As my Father hath sent me, so I send you*; which were spoken unto them all.

And therefore as the Keys were not promised to him alone; so not to him more than any other Apostle; but only the use of them first, before any other Apostle. That's the most (as I have often said) which can reasonably

reasonably be conceived to be peculiarly promised to *Peter* in these words, that he should first open the Door of Faith to the *Gentiles*, as we read he did, *Acts* x. and as some think to the *Jews* also, *Acts* ii. *Tertullian* \* seems to be of this mind (and I shall not here dispute it) who mentioning this place, *I will give thee the Keys*, &c. thus proceeds; *so the Event teaches us; the Church was first built on him; that is, by him.* He first handled the Key. See what Key; *The Men of Israel, hear these words: Jesus of Nazareth a Man approved of God among you, &c. (Acts ii. 22, &c.) He in fine did first by the Baptism of Christ, unlock the entrance of the Heavenly Kingdom, &c. He bound Ananias with the Bond of Death; and he absolved the Man lame of his Feet, from the weakness wherewith he laboured. And in the Dispute which arose about the Obligation of the Law, Peter first of all by the instinct of the Holy Ghost (having told them how God made choice of him that the Gentiles should hear the Word from his Mouth) said, And now why tempt ye God, to put a Yoke upon the Neck of the Disciples, which neither our Fathers nor we were able to bear, &c.* where he plainly makes the Power of the Keys, and binding and loosing to be the same thing: and from the scope of his Discourse, it appears (as *Launcy* † hath observed) that they then believed at *Rome* that in the Person of *Peter* the Keys were given to the Church; that is, says he, *the power of binding and loosing.* Which things if the late *Catholick Scripturist* had known, or would have been pleased to mind, how could he have had the Confidence to say, that our Lord spake these words to *Peter* to signify, that *he was the Head and Chief in ordinary.* For tho the Power of binding and loosing was afterward given to the other Apostles, yet the Keys of the Kingdom of Heaven are never in Scripture said to be given

\* L. de Pudicitia c. xxi.

† Epist. par. ii. Hadriano Vallantio, p. 6.

\* The seventh  
Point, n. 6.

given to any but to St. Peter \*. By which Keys also he saith is signified, *the plenitude of highest Power* : For this vain Conceit is contrary to the common Opinion of the ancient Fathers (whom they are bound by their Profession of Faith and Oath, to follow) contrary to their greatest Schoolmen, (such as *Scorus, Aquinas, Alex. A-lensis*) who affirm that the Keys promised to Peter in St. *Matth.* xvi. were given to all the Apostles in St. *John* xx. contrary also to their own *Catechism* (as I have shown) according to which he ought to have instructed his Followers.

The Sum of what hath been said is this :

1. The Power which our Lord here promised to Peter, was not meant to him alone.

2. For he did but represent and sustain the Person of the Church (as the Ancients speak) to whom this Promise belongs.

3. And therefore our Lord afterward promises the very same thing, in the same words to all the Apostles, which he here promises to Peter.

4. And accordingly when he performed his Promise, he gave this Power to every one of them equally.

5. But Christ directed this Promise at the first singularly to him, that he might commend *Unity*.

6. Or, at the most, he promised him the Honour, of opening the Door of Faith first unto the Gentiles.

7. From whence we can only gather that he was the first among the Apostles ; but not that he was promised any Power which the rest had not : for the contrary is apparent.

8. To all which I must add (repeating briefly what I said upon the foregoing words) that if we should grant our Saviour to have promised some Power to Peter

*Peter* (when he said, *I will give thee the Keys*) which the other Apostles had not; it would prove a personal Prerogative, and cannot be shewn to have descended to any Successor, much less to the Pope of Rome; who, *Bellarmino* saith, is a true Prince, who hath Power to make true Laws to bind the whole Church. And this he proves from these words, *Whatsoever thou shalt bind on Earth, shall be bound in Heaven, &c.* \*

\* L. iv. de  
Rom. Pontif.  
c. xvi.

Concerning which it will be thought too sharp perhaps to say (tho they are the words of one in the Roman Communion †) *simply to relate the words of this Author, is simply to confute them; they are so very contrary to Truth and Equity.* The Reader therefore may be pleased briefly to consider, what our Lord himself saith to all his Apostles, *Matth. xxiii. 8, 9, 10.* which utterly overturns these proud Pretensions. *But be not ye called Rabbi, for one is your Master, even Christ; and ALL YE ARE BRETHREN. And call no Man your Father upon the Earth; for one is your Father which is in Heaven. Neither be ye called Masters, for one is your Master, even Christ.* The repetition of one and the same thing so often, in words of the same import, argues it to be a matter of great moment, which ought to be duly weighed. And it is this, that no Man, no not any of his Apostles, should take upon him to prescribe that as a part of Religion, which God our Saviour hath not prescribed by his Laws: and that we ought not absolutely to submit to any Man's Dictates, as Children do to the Will of their Fathers; nor pin our Faith, as we speak, upon any Man's sleeve; i. e. let it depend intirely upon his Authority: For this is a submission which is due only to God our Saviour, (who in this Sense of the words) is our only Father, and Master, and Leader; and therefore we cannot, without the highest injury to him,

† *Launoy ubi  
supra, P. 77.*

him, own any one else to be such, nor give them these Names; but as they teach, not their own, but Christ's Doctrine unto Men. And in this Office all the Apostles were equal, and no one of them could claim an Authority over the rest of his Brethren.

There are many other places wherein we read of *one Shepherd, one Lord, one Lawgiver, who is able to save and to destroy*: from whence we may conclude that Peter himself had no Power to *make*, but only to *declare* the Laws of his and our Lord and Lawgiver, Jesus Christ. So the words of Christ's Commission run, when he saith, not to him alone, but to them all, *Go ye, and disciple all Nations, &c. teaching them to observe all things whatsoever I have commanded you*, Matth. xxviii. 20. Here is their Authority, to publish the Commands of their Master, not what they pleased to command themselves. Which Peter was so far from doing, that he went not about the *abrogation* of the Ceremonial Law, and the *calling of the Gentiles*, till he was authorized by an heavenly Vision; which discovered this Mystery to him, as a part of the Counsel of God, but no Law, nor so much as a Thought of his own. For being charged afterwards by the Jews for eating with Men uncircumcised, he excuses himself by a long Apology, wherein he relates how he was commanded to do it by God himself, whom he could not withstand (*Acts xi. 3, 4, &c.*) which was not done like a Lawgiver. Nay, after this Revelation made to him, he was so weak as to observe this Law, to the great Offence of the Gentiles; for which he was reprehended by St. Paul, who had the honour to abrogate the Law of Moses among the Gentiles while St. Peter (who began that work) was the Minister of the Circumcision: *Gal. ii. 7, 10, 11, &c.*

Nor

Nor doth the word [*Bind*] import a Power to impose Laws, but only to tie Men to those Laws which are already made. Thus it signifies in that very place, which *Bellarmino* alledges to maintain his Sense of the word, viz. to make *Laws*: *Matth. xxiii. 4. For they bind heavy Burdens, and grievous to be born, and lay them on Men's Shoulders, &c.* that is, they were rigorous Interpreters of the Laws of God, which it was their Office to expound, according to the plain sense and meaning of them, and not according to the Traditions of the Elders, which had made them intolerable Burdens.

But suppose the word to signify what they please, it will do them no service; because this Power of *Binding* was not promised to *Peter* alone, but to them all, as hath been before proved. And consequently he could do nothing, which they could not do as much as he; that is, they were all *Ministers of Christ, and Stewards of the Mysteries of God*: All of them like to *Eliakim*, to whom the *Key of the House of David* is promised, as the Keys of the Kingdom of Heaven to *Peter*. For by that very word which we translate *Stewards*, or *Dispensers*, is that Office \* to which *Eliakim* was advanced in the room of *Shebna*, expressed by the LXX. in *Isa. xxii. 19, 21.* which was not a *Supreme Power* in the Court, where all the rest of the Courtiers did not depend on him as their Lord and Prince; but the Power of a prime *Minister* in the Royal Family, which he governed not after his own Will, but the King's. In like manner all the Apostles were *Ministers*, by whom Men believed (1 *Cor. iii. 5.*) *Stewards of the heavenly Mysteries*, which they faithfully dispensed (1 *Cor. iv. 1, 2.*) according to the Will of Christ, who *hath the Key of David*; that is, is the sole Supreme Governour of the Church,

1 *Cor. iv. 1.*\* *ἀνεκκλησία*.



Church, and gives Rules to it; which the Apostles delivered, but did not ordain themselves, nor bind upon Men by their own Authority, but by his. For they were not Authors of the Divine Laws, which they taught, but the Publishers of them, and equal Publishers of one and the same common Doctrine: Which every Bishop in the Church hath as much Authority to bind upon Men as the Pope: They being all of the same *Messie and Priesthood* (as St. Hieron\* speaks) all Successors of the Apostles.

\* Epist. ad E-vagrium.

There are some other words of St. Hieron (it may not be unfit here to note) which are usually alledged to prove the contrary, viz. That he thought St. Peter had some Supremacy of Power over the rest of the Apostolical Colledge; from whence they hope to derive the like Power unto the Pope over all Bishops: They are in his first Book against Jovinian, where he saith, *One among the twelve was therefore chosen, that in HEAD being constituted, the occasion of Schisme might be removed.* But they are unconscionably disingenuous who alledge this Passage, and do not give us the entire Sentence, but only this Conclusion of it; which can have no such meaning as they pretend, without making meer Nonsense of the words foregoing, which are these. *But thou sayst, the Church was founded upon Peter; tho the very same in another place is done upon all the Apostles, and they received the Keys of the Kingdom of Heaven, and the strength of the Church is solidly bottom'd upon them* **EXCALLET.** And then follows the words now named, *For ONE was therefore chosen among the XII, &c.* which makes it as clear as the Sun, that he dreamt of no such **HEAD-SHIP** of ONE over all the rest, as signifies a Supremacy of Power: for what one Text, he saith, affirms of Peter, another affirms of them all; they all receiving the

the

the *Keys* (which is the highest Power) and the *Stability* of the Church relying upon them *equally*.

I conclude this part of my Discourse with the Observation of a late Learned Writer of our Church \*. If any Power or degree of Power was here promised to *Peter*, more than to the rest of the Apostles, it must be gathered either from the force of the *Substance* of the Promise, or from the *Circumstances* wherewith it was delivered.

\* Dr. Hammond's *Dispatch* dispatched, P. iii. c. 7. Sect. 2. n. 13.

The *Substantial* part is nothing else but that of a *Steward* in the Church, set forth by the Emblem of *Keys*, and more explicitly declared by the *Power of binding and loosing*; which carries in it no intimation of such a thing as a *Supremacy* over the whole Church, but only of a *ruling Power* in some Family; that is, in that part of the Universal Church where his lot should fall. For this very thing being presently after promised to all the Apostles, it makes it evident, there was no Supremacy here promised; for then there must be not *one*, but *twelve* Supremes.

As for the *Circumstances*, wherein *this* part and the former of our Saviour's Promise was delivered (which some are pleased to urge as very considerable) they are of no strength to support so great a weight as they lay upon them. For *first*, It is very unreasonable that *Circumstances* should be thought of greater force to declare the meaning of this Promise, than the very *Substance* it self is. And *secondly*, All these Circumstances (save only that of his own Name and his Fathers joyned together) are not peculiar to him, but common to others, who *confessed Christ's Divinity*, and had it revealed from God, and were *blessed*, and designed for *Stones* in the *Fabrick* of the Church, as well as *Peter*. And *further*, even that *Circumstance* of calling him *Simon Bar-jona*

jona had a visible reason for it, to distinguish this *Simon* from *Simon Zelotes*. So that there is nothing left but the *small Circumstance* of calling him by his Name, to be the grand Foundation of *St. Peter's* Supremacy.

Can any one be satisfied with such poor Proofs? Which are no better than if we should argue in this manner, our Lord said to *Peter*, *Follow me*, and so he did to the other eleven, and by this made them his Disciples in common. But had he said, *Simon Barjona*, *Follow thou me*, (as he might very well, if any other *Simon* were then present) he alone (according to this way of discoursing) had been taken into Discipleship, and none after him enjoyed this Honour.

But I have said enough, if not too much, upon these *Texts*; and must here end this Paper, for fear of swelling it beyond the intended bulk. The rest shall soon follow.

### E R R A T A

- P. Age 81. line 21. for *will be*, read *were*.  
 P. 83. l. 31. r. *understood*.  
 P. 85. l. 10. del. of, l. ult. r. *walk on*.  
 P. 88. penult. r. *falsified*.  
 P. 93. l. 29. del. of before *Peter's*.

### L O N D O N,

Printed by J. D. for Richard Chiswel at the Rose and Crown in  
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## The Second Part.

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The **T**EXTS examined which *Papists*  
cite out of the *Bible*,

TO PROVE

*The Supremacy of St. PETER and of  
the POPE over the whole Church.*

*— Simon Patrick, in an Essay of Peterborrough*

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IMPRIMATUR.

Febr. 14. 1687.

Guil. Needham.

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III.

**N**OW we are come to the last reserve of the Roman Church, for the support of this Cause ; which lies in those Words of Christ to *Peter*, John xxi. 15, 16, 17. *Feed my Lambs, and feed my Sheep.* They are sensible of the truth of that, which hath been oft repeated, that in neither of the former places Christ gave any thing to *Peter* ; but only promised he would give him such things as  
P<sub>c. m. th.</sub> are

are there mentioned. Now they are hard put to it, to find when he did perform this Promise; and not find with all, that he performed it to all the Apostles: and therefore, as I have said, made it to them all. Here is the only Place they rely upon; here they would fain find, what is no where else to be found, something peculiarly granted to *Peter*, which was conferred upon none of the rest. Read the words, say they, and observe how they are peculiarly spoken to *Peter*: *So when they had dined, Jesus said to Simon Peter, Simon Son of Jonas, lovest thou these me more than these? He saith unto him, Yea, Lord, thou knowest I love thee. He saith unto him, FEED MY LAMBS. He saith to him again the second time, Simon Son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, FEED MY SHEEP. He saith unto him the third time, Simon Son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, FEED MY SHEEP.*

See, say they, with what Solemnity our Lord here speaks to *Peter*, and to him alone, calling him *three* times particularly by his *Name* and *Relation*, and bidding him as oft, *feed his Lambs* or *Sheep*; whereby he instated him in the Office he had promised him, and made him, in a particular manner, to be a *Pastor*, even the *Pastor* of the *whole Church*, with a *Supreme Power* over it.

*First*; To which we reply, That having seen and considered all this, we can see nothing here that looks like a *Grant* or *Commission*; nothing given to *St. Peter* by

by these words ; which are a plain *Charge* or *Command*, requiring him to do his Office, which was there-fore conferred upon him before, together with the rest of the Apostles, when our Lord said, *As my Father hath sent me, so I send you, &c. Receive ye the Holy Ghost, &c.*

*Secondly* ; And as here is no *Commission*, no *Conveyance* of any thing made to him, but a bare *Precept* to do his *Duty* : So the *Duty* doth not concern him alone, but belongs to them all as much as him. It is at this time required in a *Precept* directed to him alone, that's true : and *Bellarmino* might have spared all his Labour to prove, that these words were spoken to *Peter* alone. They were so, if we understand thereby that he only by Name, is now admonished of his *Duty* ; (the reason of which we shall see presently) but the *Duty* of which he was admonished was not peculiar to him ; and so the words do not belong to him alone, as appears by many Arguments.

1. From *St. Peter* himself, who seems to have interpreted the Mind of Christ in this Speech to him, in his words to the Elders of the Church to whom he wrote ; 1 *Pet.* v. 1. *The Elders, which are among you, I exhort, who am,* What? the Monarch of the Church? the Vicar of Christ? Or Pastor of Pastors? The Chief Apostle? Or Supreme Bishop? No such thing, but ~~συνεργός~~, your fellow Elder, &c. *Feed the Flock of God which is among you, &c.* And from whom did these Elders receive their Power and Authority? From *St. Peter*? No such matter, but from the chief Shepherd or Pastor, from whom he bids them expect their Reward, *ver.* 4.

2. In like manner St. Paul gives the very same Charge to the Elders of *Ephesus*, to take heed to themselves, and to all the Flock, over which the Holy Ghost had made them Overseers, to FEED the Church of God, which he hath purchased with his own Blood. *Acts* xx. 28.

3. For Christ, as I said, had given this Power unto all his Apostles, when he said, *As my Father hath sent me, so I send you*, &c. *Joh.* xx. 21. What did he send them to do? but to gather together in one, the Children of God that were scattered abroad, and to feed his Flock, as He the good Shepherd had done, *Joh.* x. 11. & xi. 52. And therefore we may say here of these words, as *Rigaltius* doth of the former; He said to Peter, Feed my Sheep; but he doth not say, do thou alone feed them. No; it may be further observed, that our Lord in his Life-time, sent them all to the lost Sheep of the House of Israel; *Matth.* x. 6, 7. And, a little before this, seeing the People scattered abroad as Sheep having no Shepherd, he bad his Disciples pray that the Lord would send Labourers among them: not one (who should depute others) but as many as were needful to gather in his Harvest: *Matth.* ix. 36, &c.

4. And therefore thus the ancient Fathers have expounded these words; particularly the Roman Clergy themselves in their Letter to the Clergy of *Carthage*, where admonishing them of their Duty, (in the absence of St. Cyprian by reason of the then Persecution) they press them with these words to Peter; Feed my Sheep; which, they tell them, the rest of the Disciples in like manner did, and accordingly it was now incumbent upon them also \*, in the room of the Pastor to keep the Flock.

This

\* Vice Pastor  
ris custodire  
gregem.

This *Launoy* \* proves is the Exposition of the Church, and most justly condemns *Bellarmino* (and such like Flatterers) as failing in his Duty : Which required him to expound these words according to the Sense of the whole Church, which is directly against this Exposition, that Christ here gave this Power to *Peter* alone. A great many of the ancient *Popes of Rome*, he there shews, speak otherwise ; and one of their Neighbours, *St. Ambrose*, expressly declares, that *those Sheep, and that Flock* which Christ bad *Peter* feed, *he did not alone receive, but he both received them with us, and with him we all received them* †. As much as to say, what Christ said to *Peter*, he spake in him to all Bishops. Which is the Sense of *St. Austin* in a great many places (the same Author shows ||) making *Peter* here also to have represented the whole Church : so that *when it was said to him, it was said to all, Lovest thou me ? Feed my Sheep* \*.

\* Epist. Par. ii. ad Rainundum Formentinum, p. 27, &c.

† L. de Sacerd. dignit. c. 2.

|| Launoy Epist. pars v. Caroli Magistro.

\* De Agone Christiano cap. 30.

5. But what need any further Testimonies ? when this *Preface* is sung not only in the Feast of *St. Peter*, but of all the rest of the Apostles and Evangelists (except *St. John*) and on their *Octaves* in the *Roman Church* at this very day ; *We humbly beseech thee, O Lord, the Eternal Pastor, not to forsake thy Flock, but preserve it with continued Protection, by thy blessed Apostles : That it may be governed by the same Rulers, which as VICARS of thy Work, thou didst bestow upon it, to be set PASTORS over it.* This is sufficient to shew that the *Roman Church* it self hath anciently believed, this Charge was given to all the Apostles to feed his Flock, and be the *chief Pastors of it* †.

† Præf. Pastores.

What ? will some say, was there nothing here peculiarly spoken to *Peter* ? No Mystery in those words  
thrice



thrice repeated, and specially directed to him by name, as you cannot but acknowledg? Yes, no doubt; but it is no more than this, that *Peter* of all the rest, had lately *thrice* denied his Master. This might well have made *Peter* himself question his Love to Christ; and move our Lord to ask him whether he still remained as confident as he was before, that he had a greater Affection to him than any of his Disciples. For so he begins this Speech, *Lovest thou me more than these?* As he had fancied he did, when he said, *tho all Men shall be offended because of thee, yet will I never be offended*; Matth. xxvi. 33. The vanity of which thoughts he had found by sad Experience, he alone denying, nay abjuring his Master. In this *Peter* was singular, and did more than any of the rest. For which cause more was to be said to him, and more was to be done by him, than any of them. He was to answer *thrice* to *three* Questions, which were solemnly put to him, that by a *threefold* Confession, he might obliterate his *threefold* denial.

This is all the Myſtery which the ancient Christians could find in this solemn Speech, made with particular Application to *Peter*, as may be seen in St. *Cyril* of *Alexandria* \*, St. *Austin* †, *Greg. Nazianzen* ‡, and a long train, which I could set down, of other Fathers; which assures us that this was the common and literal Exposition of these words, and that they understood no other reason why our Lord addressed himself only to *Peter*, tho other Apostles were present, but only this; that he might declare he would have *Peter notwithstanding* his denying him thrice, be confident, upon this profession of Love to him, he was restored to his Favour, and that he would have him no less than the rest, look upon the care of his Flock as be-  
longing

\* In *John* xxi.

† Tract. xlvii. in *Johan.*

‡ Tract. xxix.

longing to him, who had deserved by his shamefully repeated denial of him, to fall from that Office, more than any other of his Apostles. For tho they all fled, yet none denied him but *Peter* alone; and therefore these words were as if our Lord had said, *Tho there be cause enough for me to reject thee, yet because thou didst repent thee of thy Sin, and dost now profess thy Love to me, Feed my Sheep, no less than the rest of my Apostles to whom I have committed the care of them*; which will sufficiently expose the vanity of the Catholick Scripturist \*, who bids us (against the sense of all Antiquity) to note that our Lord would not have required greater Love in Peter rather than in any of the rest, nor have said, Lovest thou me more than these? if he had not here intended to give him higher dignity in Pastorship than the rest. Note rather, good Reader, what hath been said, and these words of St. Cyril, who was a better Scripturist, and more Catholick than this Jesuit. I will not set them down at large, but only the Conclusion of them, which are very remarkable, and expressly expound this Passage as I have done. *In that Speech of our Lord, FEED MY SHEEP, there was a kind of renewal † of the Apostleship formerly bestowed upon him; doing away the Infamy his of Falls, and blotting out the cowardise of human Infirmary.* Where a great Person of our own hath justly remarked that word *renewal* ‡: He doth not say that our Lord augmented his Dignity (which is the new Doctrine) but that he renewed it, or restored him to it. Which Dignity he had said (in the beginning of this Discourse) Peter was advanced unto, when our Lord named him, not *pro alio*, above others, but *cum alio* \*, with other Disciples, to be an Apostle; and therefore now did not give him more than

\* Seventh's Point, n. 7.

† ἀνανεωσις, ἀπὸ πρὸς πρὸς, &c. L. xii. in Joh. p. 1120.

‡ Bp Andrew Tortura Tort. p. 51.

\* ἐκὸς τῶν ἄλλων, Cyril. lb.

than the rest, but only declared he did not take the forfeiture he had made of that Dignity, but re-instated him in it, together with the rest.

\* Dr. Jackson  
Book iii. upon  
the Creed, c. 7.

This is undoubtedly the ancient Sense of Christ's Church; to which I know not what to add for the Explanation of these words, unless it be this, that *Peter* had, just before this Discourse of our Lord's, begun to express his earnest desire to recover his Favour; casting himself into the Sea (when the other Disciples came by the Ship) to get to our Saviour; which may be look'd upon as a token of excessive Love to him, and of a more than ordinary desire to enjoy his Company. From hence a very learned Writer \* of this Church, thinks our Lord takes occasion to make this Speech to him (but whether to *check* or to *cherish* that desire he dares not determine) the import of which he gives in this Paraphrase. *Thou hast made profession of more than ordinary Love to me, of readiness to lay down thy Life for my sake, tho all others, even these thy Fellows, should forsake me; and art willing, I see, by thy present hazard of it, to make good thy former words. But wouldst thou have me yet to shew thee a more excellent way? I have told it thee long since; Thou art converted, strengthen thy Brethren. SIMON the Son of JONA, if thou desirest to prove thy self a CEPHAS, or testify the sincerity of thy Faith and Love (which by the Powers of darkness were of late so grievously shaken) FEED MY LAMBS, FEED MY SHEEP. Tea, seeing thou thrice deniest the Shepherd of thy Soul, I say unto thee the third time, FEED MY SHEEP. Let the Memory of thy fore-passed threefold Sin; also let this my present threefold admonition, excite thee unto triple diligence in thy Charge to shew such pity and compassion, as I have shewed*

to

to thee, unto that lost and scattered Flock, which have denied me, or consented to my crucifying. Let thy faithful performance of what I request at my farewell, be the first testimony of thy Love to me, to be lastly testified by the loss of thy Life; which thou didst promise me, when I gave mine for my Sheep, (John xiii. 37.) but shalt not pay till thou hast fulfilled this my Request. Verily, verily, I say unto thee, when thou wast young thou girdest thy self, and walkest whither thou wouldst; but when thou art old, thou shalt stretch forth thy Hands, and another shall gird thee, and lead thee whither thou wouldst not, &c.

These things being well considered, there is no necessity, I think, to dispute about the meaning of the word *FEED* (which is still a Metaphor, it is fit to observe, as well as the two former, *ROCK*, and *KEYS*) for whatsoever can be thought to be meant thereby, all the Apostles were required to do it as well as *Peter*, and had the *Lambs* and the *Sheep* committed to their care, as much as he. But because there are very great things which many of the *Roman* Doctors draw from this single word *FEED*, and there are also very curious Observations made about the small word *MY*, and about *LAMBS* and *SHEEP* (that is, about every word of this short Sentence) it will not be unprofitable briefly to examine upon what Foundation they stand.

I. Now by the word *FEED*, they understand the *highest Power* \* to have been committed to him; which if it were true, then all to whom it is said *Feed the Flock*, had the *highest Power*; and so there were many Supremes, all the Elders of *Ephesus* (it hath been shown before) being required to feed the Church of

Q

God

\* Summam  
Potestatem.  
Ecclesiarum. l. i.  
de P. R. c. xv.

\* Βόσκω.

God, Act. xx. 28. which includes in it, no body doubts, *Authority* and *Rule*; but is not the thing *principally*, much less *only* intended; and is far from signifying the *highest Power*. For the Greek word for *feed* \* in the *first* mention of this Charge, *Feed my Lambs*, ver. 15. and in the *last*, *Feed my Sheep*, ver. 17. imports nothing of ruling or governing, nor was ever applied to signify the Power of Princes; but denotes meerly the simple Office of leading the Flock to their Pasture. And accordingly the ancient Fathers commonly refer these words to the feeding by *Word* and *Doctrine*, to which they had more regard, than to meer Rule and Power, which now is the only thing that is contended for from this poor word FEED.

Πάσκει.

And that because once v. 16. our Lord uses a word which is *translated* to this Sense. *Translated* I say, for it *originally* signifies no more than the other before-named, denoting nothing of Dominion or Empire. For a Man may be Shepherd of the Sheep, who is not their Lord. But it is applied to *Kings*, and to *God* himself, not because it is apt to denote the absolute Dominion of God over all Creatures, or the highest Power of Kings over their Subjects, but to give us to understand how God is affected towards us, and to admonish Kings of their Duty; which is to govern their People committed to their Charge, gently and diligently, as a Shepherd doth his Flock. There are many places of Scripture that justify this, which I shall not so much as mention, because there is no reason why *this* word only should be regarded and the *other* neglected; nor why the *other* † should not rather interpret *this* || (being twice repeated and this used but once) than this interpret the other; nor why either should signify ruling after

† Βόσκω.

‡ Πάσκει.

after the manner of a *Prince*, and not of a *Pastor*; nor (if we allow the utmost that can be made of it) why they should suppose *Peter* to have had any Pre-eminence in this Authority over the Flock of Christ, which was not grounded upon his eminent affectionate Care, and more than ordinary Fidelity in feeding it.

And yet, such is the desire of Dominion in some People, they have not only made *Peter* universal Pastor, with an ordinary Power, as they call it, which no other Apostle had, but found him a *Successor* also in this Power, and without any Deed of Conveyance, but this one word FEED, made the *Pope* of *Rome* his sole Heir; unto whom they ascribe the most exorbitant Power, derived to him from St. *Peter*, sole Heir to the great Shepherd of the Sheep, Christ Jesus. If you would know what this Power is, *Bellarmino* will inform you; who, here and there in his Works, asserts the Power of the Bishop of *Rome* to extend unto five great things; for the support of which he alledges these words, *Feed my Sheep*.

*First*, He saith that he is made hereby the *supreme Judge in Controversies of Faith* \*. "Nothing can be \* L. iv. de Pont. Rom. c. 1.  
"more clearly spoken in the Gospel, than that which  
"our Lord said to *Peter* in the presence of the rest of  
"the Apostles, *Feed my Sheep*: For he spake to *Peter*  
"only, and he gave him all his Sheep to feed, so that  
"he did not exclude the Apostles themselves. Now it  
"is indubitable, that it is one of the Offices of a Pa-  
"stor to discern good Pasture from bad.

*Secondly*, He proceeds from hence also to make the Pope an *infallible Judge* †. "For in these words, saith † lb. cap. iii. he, tercio.

Q 2

" he, *Feed my Sheep*, the Pope was made the Pastor and  
 " Doctor of the whole Church: and if so, then the  
 " whole Church is bound to hear and to follow him ;  
 " so that if he err, the whole Church will err.

*Thirdly*, Hence also he derives his Power to make  
 \* Ib. cap. xvi. *Laws for the whole Church* \*. " For Christ, says he,  
 " giving *Peter* what he promised, uses a *Kingly* word,  
 " viz. ποιμαίνε. And therefore,

*Fourthly*, He proves by this, that the Pope is ab-  
 solutely above the whole Church, even above a Ge-  
 † L. 2. de Con- neral Council †. " For since Christ the good Shep-  
 ciliis c. xvii. herd hath communicated to *Peter* his own Name,  
 " in these words, *Feed my Sheep*, it is plain the Pastor  
 " is so above the Sheep, that he can in no wise be  
 " judged by them.

‡ L. 5. de  
 Rom. Pontif.  
 cap. vii.

*Fifthly*, In fine, he proceeds so far, as from these  
 words to prove the *Popes Temporal Power over Princes* ‡, whom, if they be *Hereticks* (for instance) he may  
 " not only excommunicate, but command the People  
 " also not to obey them, and therefore to deprive  
 " them of their Dominion over their Subjects. Where-  
 in he doth but follow some of their Popes, viz. *Gregory VII. Boniface VIII. and Nicolas IV.* who in their  
*Decretals* alledg this place, to maintain the Power  
 which they challenged to themselves in *Temporal Things*.

But these are such far-fetcht and absurd Inferences from  
 these Words, that to name them, as was said before,  
 is to confute them : this being not to interpret the Scri-  
 pture,

pture, but to *torture* it, and force it to say what they please, tho never so much against its meaning : which some in their own Communion are so sensible of, that they abhor such violent Abuses of God's holy Word ; and openly declare there are no such things as these to be found therein. One || more particularly hath demonstrated *Bellarmino's* Arguments to be sophistical, and against the Rules of the Council of *Trent*, when he proves from these Words [*Feed my Sheep*] the Pope's Superiority over General Councils, and his unerring Judgment in Matters of Faith ; and shews that XL Popes of *Rome*, by calling every Bishop of the Church their *Fellow-Bishops*, have openly declared these Words, *Feed my Sheep*, are not proper to them alone : and that this is a most certain Tradition of the *Roman* Church it self, by its Bishops ; which he proves from *Stephen I.* to *Innocent III.* by near *two hundred and twenty* Testimonies : which if they be not sufficient to make a Tradition, there can never be any sufficient Tradition as he speaks, it being scarce possible there should be any thing better testified.

|| *Launoy* Epist.  
pars ii. & pars  
v.

And another \* also more lately hath overthrown these presumptuous Assertions ; shewing that all the Apostles and their Successors, were *Pastors of the Flock of Christ* ; who spake to them in the Person of *Peter*, when he said, *Feed my Sheep*. And that if these Words had been spoken to *Peter* alone and his Successors, they would not have proved them to be *Infallible* †, or their Authority to be above that of a *General Council* || : much less their Authority over Kings or their Dominions, either *directly* or *indirectly* ; the Church universal having always understood these Words to speak of a *Spiritual Power* only. And therefore they that are not  
asba.

\* *Lud. El. de*  
*Pin.*

† *De antiqua*  
*Ecclesiaz Disci-*  
*pli. dissert. v.*

|| *Disserta. vi.*



*ashamed to interpret them otherwise, depart from the sense of the Catholick Church; that they may, by any means, defend their unlawful Attempts \**.

\* Dissert. vii.

P. 485.

† L. i. de Rom.  
Pontif. cap. xvi.

II. But if the Word *FEED* alone will not do this great business, *Bellarmino* hopes the next little Word, *MY* will assist mightily to the establishing *St. Peter's* universal Pastorship. For he saith it furnishes them with a *notable Reason*, why all the Flock that called *Christ* their Owner, should be look'd upon as *his* †. For *since Christ adds, without any restriction, the Pronoun MY to the Noun SHEEP, it manifestly signifies, that all those Sheep were commended to Peter, which can be called Christ's Sheep; and it is certain All are Christ's Sheep, none excepted.*

Unto which, if any one should think fit to reply (as no mean Persons have done) that our Lord in the Word *MY*, if any Emphasis must be laid upon it, pointed to those who had been his own peculiar Charge in his Life-time, when *he was not sent but to the lost Sheep of the House of Israel*; I appeal to all Men of sense, whether it would not be a more reasonable Exposition than his. Especially when they shall consider that these *lost Sheep*, the *Jews*, were afterward the peculiar care of *St. Peter*, unto whom *the Gospel of the Circumcision was committed, as the Gospel of the Uncircumcision to St. Paul*: for he that wrought effectually in *Peter to the Apostleship of the Circumcision* (i. e. of the *Jews*) the same was mighty in me (says *St. Paul*) towards the *Gentiles*, &c. Gal. ii. 7, 8.

But there is no need of this Interpretation, nor do I rely upon it; since our Lord expressly declared in his Life-time, *Other Sheep I have, which are not of this Fold: them also I must bring, and they shall hear my Voice; and there*

there shall be one Fold, and one Shepherd, Joh. x. 16. all which *Sheep* were committed to the care not of *Peter* alone, but of all the *Apostles* : every one of which had an equal share in his Charge : though *Peter* (as I have shewn) had need to be particularly excited to do his part of this Office, and to feed as many as he could possibly ; seeing the proof of his Love to Christ, and of his Fidelity, in which he had lamentably failed, did therein consist.

III. After all this they make pleasant work with the words, *Lambs* and *Sheep* ; which they say include the whole Church, *Apostles* and all : So that they who were *Pastors* no less than *Peter*, are turned into simple *Sheep*, who were to be led by him. Which is confuted by the whole History of the Gospel, and by all Antiquity : Nothing being plainer than that *Peter* did not so much as *nominate* a Successor to *Judas*, much less take upon him by his sole *Authority* to *appoint* one ; but the whole Colledg of the *Apostles* appointed two Persons to be presented to God, desiring him to shew which he had chosen, *Act.* i. 23, 24. Nor did he ordain St. *Steven* and the other six *Deacons*, but the *Twelve* called the Multitude of the *Disciples* unto them, and bad them look out Seven Men, &c. whom *WE* (not *Peter* alone) may appoint over this business, *Act.* vi. 3. Nay, more than all this, *Peter* was so far from exercising Supreme Authority over them, that the *Apostles* sent him, as there was occasion, not he them, to do an Apostolical Office ; and also sent St. *John* in joint Commission with him, *Act.* viii. 14. And I have observed already, how St. *Paul* withstood him to his Face, and that publickly, when he was in an Error ; which can no way consist with :

with the Supposition of his being inferiour to *Peter* in Order or Power. For though an inferiour may privately give his Advice to his Superior; yet to call the Supreme Governour in question, and to reprove him before all, is intolerable Presumption and contempt of Authority.

But this Conceit is so very dear to them, that the late *Catholick Scripturist* could not forgo it, but is pleased to tell us; that if every one of the other Apostles be *Sheep* of Christ, *St. Peter* is here made Pastor to every one of them, for he is commanded to feed them. And others are so fond of it, as to find a Myſtery in these words; which, the better to accommodate to their fancies, they turn into *three*, instead of *two* only which are in the Greek ||. And by *Lambs*, ver. 15. and by *Little Sheep* (as they will needs have it read, ver. 16.) understand the *Jews* and the *Gentiles*; and by *Sheep*, v. 17. the *Bishops* of the Church; who are (says *Bellarmino* \*) as it were the *Ewes* or Mothers of the Lambs: and therefore the Lord committed to Peter the Care of the LAMBS, i. e. of the People of the Jews; and of the LITTLE SHEEP, i. e. the People of the Gentiles; and of the SHEEP, that is, they that brought forth these Lambs in Christ, which are APOSTLES and BISHOPS. Or, by *Lambs*, he saith, we may understand mere Laicks, the People who have no Pastoral care, being only Children, not Fathers in Christ; and by the *Little Sheep*, inferiour Priests, who are so the Fathers of the People, that they are Bishops Sons; and by *Sheep*, the great Priests, that is, Bishops, who are so set over both Lambs and Lambkins, that they are notwithstanding subject themselves to *Peter*. That is, you may understand this Myſtery how you please,

if

|| *Apria* and  
or *Sheep*.

\* L. I. de Rom.  
Pontif. cap. xvi.

if you do but so contrive it that *Peter* have all under his Care, and the Apostles themselves be his *Curates*.

But they who can be pleased with such Conceits as these, have little Reverence for the Holy Scriptures; and it is a great Affront unto our Understandings to offer us meer Imaginations for Reasons; their own Dreams instead of the Divine Oracles. If it may consist with Christian Sobriety, to make such a nice distinction between *Lambs* and *Sheep*, as to make them imply different things (any more than the two several words for *feed* †, and for *lovest thou me*, are thought to do) it is far more likely that our Lord intended to signify the Care that ought to be taken of all Christians fuitable to the diversity of their States. Some of which (as a great Man || of our own Church speaks) are to be handled tenderly, and cherished like *Lambs*; others to be look'd unto like elder *Sheep*, and to be fed with stronger Meat, but with less personal or assiduous Attendance.

† Βόσκη & ποι-  
μαίνε. ἀγαπᾷς  
& φιλᾷς.

|| Dr. Jacks. B.  
3. c. vii. Sect. x.

This hath some sense in it, which is very useful, and agreeable to all Mens Thoughts: but if we set our fancies on work, they abound with vain Conceits of which we can find no end. For if *Lambs*, and *Lambkins*, and *Sheep* only be St. Peter's Walk, and he the Shepherd, where are the *Rams*? (as a no less learned \* than ingenious Man asks) they are excepted it seems, and *Rams*, as *Turrianus* fancies, are the *Apostles*, or their Successors, that is, *Bishops*: or, as Cardinal Tolet † (Bellarmine's Equal) will have it, they are *Kings* and Princes: and so these two, *Apostles* and *Kings* are by this Interpretation both shut out; whom Bellarmine intended by his Device to have shut into Peter's Fold.

\* Dr. Collins's  
EPPHATA. P.  
51.

† In xv. Joh.  
Annot. 3.

R

But

I in Joh. xxi.  
15, &c.

But the graver sort of Writers even in the *Roman* Church, are ashamed of such Mysteries as these ; which they see may be invented at pleasure. *Maldonate* || himself (to say nothing of *Jansenius*) bids those, who subtilly enquire, why Christ calls his Disciples *Lambs*, rather than *Sheep*, think again and again what they do, and take heed lest they expose themselves to the laughter of the Learned : for the difference is in word, not in sense ; save only that the word *Lamb* hath something in it more soft and tender, and might be used to commend them the more to *Peter's* Affection. For this diminutive form of speech is a sign of very tender and ardent Love, and more moving than any other ; as appears by the common instance of a dying Father, who expresses more of his own Affection, and works more upon his Friends, if he says, I commend to you the Care of *my little Babes*, than if he simply says, I commend the Care of *my Children* to you : Whence it is our Saviour sometimes used this form, just before he parted with his Disciples, *John* xiii. 33. *Little Children, yet a little while I am with you, &c.* and his Apostles also, particularly *St. John*, who uses it *seven times* in his first Epistle, to declare the Greatness and Tendereness of his Love, and to excite the like in others.

\* *Maldonate.*

That Writer \* indeed pursues no less than the other, the pretensions of the Church of *Rome* from these words ; though he like not this Curiosity : insisting upon Christ's committing *all the Sheep*, (i. e. all Christians) to *Peter*. Which will not do their business, since they were no otherwise committed to him than they were to the rest of Christ's Apostles : who had the same Power given them, and were to take the same

same Care of all Christ's Flock that he did, Not that every one of them was to *feed* or teach *all* Christians, simply and universally understood; for that was impossible, and would have made the Labours of the rest useless, if one were sufficient: but *all* indefinitely, so that among them none should be neglected, but instructed by some or other of them. This must necessarily be the meaning: for otherwise, our Lord had *Peter* do that which could not be done by one Man; or, if it could have been done, would have made all the other Apostles idle, and left them nothing to do.

No, say they, we do not mean that *Peter* alone was to preach the Gospel to all Nations; so he could not *feed* all; but *this* sort of *feeding* must be allowed to others: but he alone was to rule and govern in chief, to *feed* by Authority and Power over all, whereby he was to prescribe what was to be taught and believed.

But this is to return where we were before, to the signification of the Word *Feed*; which cannot mean one thing with respect to *Peter*, and another with respect to the rest: but signifies the same Power, be it what it will, common to them all. If this need any further Explication, those Words of our Lord, *Go, and teach all Nations*, Matth. xxviii. 19. *Go ye into all the World, and preach the Gospel unto every Creature*, Mark xvi. 15. will satisfy us that *Peter* had no peculiar Authority conferred on him, above the other Apostles. For he gave this Charge to them all, and it was ushered in with a far more magnificent Preface to it, than when he spake here particularly to *Peter*; for he first acquaints them with his own

Supreme Authority, saying, *All Power is given unto me in Heaven and in Earth*, and then adds, *Go ye therefore, and teach all Nations, &c.* which is a *Commission* as large as could be given to Men; including in it all the Power that was necessary for the establishing and governing those Churches which they should gather unto Christ.

Who can think that they who had this Authority given them, were themselves to be taught and governed by *Peter* alone? Nothing could put such a Conceit into Mens Minds, but an ambitious desire to advance themselves to the highest Dominion, by raising *Peter* above all others: Who, it is evident, did not take themselves to be all inferiour to him; nor to be less able to *feed* him, than he was to *feed* them. For *St. Paul* (who was herein inferiour that he was called late to be an Apostle, as *one born out of due time*) did take upon him to *feed Peter*, and that with his *Staff* too (if I may so speak) that is, with his Reproof; and this at *Antioch*, *St. Peter's* own Seat: Where it had been very proper for him one would think, to have stood upon his peculiar Prerogative, if he had known of any belonging to him.

Which if he could have challenged, we should still be to seek by what right the Bishop of *Rome* claims the same Authority that *St. Peter* had: O says *Boniface the VIIIth* \*, *Christ spake to Peter and to his Successors*, when he said, *FEED MY SHEEP*. But how doth he prove that? Why, we must take his bare word for it, both that he spake these words to *Peter's* Successors, and to them alone; and that the Bishops of *Rome* are his sole Successors: All this he delivers as an infallible *Dictator*, and it is not good:

mar-

\* Extravagant.  
L. 1. Tit. 8. de  
Major. & Obedien-  
tia.

manners to question that the Universal Flock of Christ is so committed to them, that *whether Greeks or others shall say, they are not committed to Peter and his Successors, they must necessarily confess they are none of the SHEEP of Christ.* But it is worth any bodies while to read on to the end of that *Extravagant* where he asserts this: whereby they will be infallibly satisfied he was no infallible Interpreter, but a gross Perverter of the Holy Scriptures. For “ here it is that he proves in the Church there is “ both the *Spiritual* and the *Temporal* Power, from “ those Words, *Behold here are two Swords*, Luk. “ xxii. 38. and that the *Temporal* Power is subject “ to the *Spiritual*, because *the Powers that are, are ordained of God* (Rom. xiii. 1.) for they would “ not be in order, unless Sword were under Sword, “ and *Spiritual* things are superiour to *Temporal*. “ For the Prophecy of *Jeremy* is verified of the “ Church and the Ecclesiastical Power, *ch. i. 10. Behold, I have set thee this day over the Nations, and over “ the Kingdoms, to root up, and pull down, &c.* Therefore the *Temporal* Power, if it go out of the way, “ must be judged by the *Spiritual*; but the Supreme “ *Spiritual* Power, by God alone, not by Man; as the “ Apostle bears witness, *1 Cor. ii. 15. He that is Spiritual judgeth all things, but he himself is judged of no Man.* After all which goodly Interpretation of Holy Scriptures (more like *Pasquill* than the *Pope*) he concludes most pontifically, *We declare, affirm, define and pronounce, that it is altogether necessary to Salvation, for every humane Creature to be subject to the Pope of Rome.*

This is his Conclusion from **FEED MY SHEEP**, and from other Places of Scripture, expounded after the



\* Sexti Decret. L. i. Tit. vi. cap. xvii. Fundamenta.

the very same fashion as he abuses this : Which tho it be very presumptuous, yet is not too arrogant for him who could entertain such a monstrous Conceit, as this which we read in one of his *Decrees* \*. Where he says, *Christ made Peter the Chief, that from him, as from a certain Head, he might diffuse, as it were, his Gifts into the whole Body ; for that having taken him IN CONSORTIUM INDIVIDUÆ TRINITATIS, into the Partnership of the undivided Trinity : He would have him called that which the Lord himself was, saying, THOU ART PETER, and upon THIS ROCK, I will build my Church.* Now if Peter be thus exalted into the Consortship of the Blessed Trinity, and the Pope have a just claim unto all that belongs to Peter ; then is the Pope no less than OUR LORD GOD, as some of the Canonists have called him ; unto whom Boniface might well conclude all must be subject upon pain of Damnation.

I conclude this whole Discourse with these *three* Observations ; which are better grounded than their proud *Decrees*.

*First*, It is worth considering, that this lofty Structure which they have erected in the Church of Rome, of the Supremacy of their Bishop, is built barely upon *three* Metaphorical Speeches of our Saviour unto St. Peter, without one word or syllable concerning the Bishop of Rome, or any other Successor. One would have expected that a thing of this mighty moment should have had a stronger Foundation, and been delivered in plainer words, than upon this Rock,

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*I will give thee the Keys, and, Feed my Sheep:* and that we should have been told also in down-right terms, who should inherit the supreme Power, supposed to be conferred by these Metaphorical Speeches when he was dead and gone; especially, if all Christians in the World must necessarily, upon pain of Damnation, be subject to *Peter's* Successor.

And yet so it is, this is all, that a Wit of such height as *Bellarmino's* (who is wont to scrape up all that any way seems to make for his purpose) durst venture to alledg out of the Holy Scriptures for the proof of so weighty a Point.

The *Rhemists* indeed in their *Annotations* upon the *New Testament*, make bold with two places more, which they apply to this business; but with so little Reason (not to say so-ridiculously) that he had the discretion to let them alone.

One is in *St. Matthew* xiv. 29. where, upon the word *walked*, they have this wise Note. *Peter* (saith *St. Bernard*) *walking upon the Waters as Christ did, DECLARED himself the ONLY VICAR of Christ: which should be Ruler not over one People, but over ALL: For many Waters are many People. And from hence he deduceth the like Authority and Jurisdiction, to his Successors the Bishops of Rome.*

And <sup>very</sup> goodly Deduction it is, for which they are mightily beholden to *St. Bernard*, who could spy such a notable Declaration of *St. Peter's* sole Vicarship, and draw from thence such a fine Argument for the *Pope's* Authority, as no ancient Doctor besides himself was able to find in this place. But must his Fancies pass for substantial Proofs of the *Bishop of Rome's* Supremacy, which was raised to a great height in his days?

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At this rate no body need want Proofs for the most detestable Heresies, which he shall please to devise, if such Conceits as these be allowed for Arguments.

And their *second* Annotation is like to this, of which, for ought I know, they may have the honour to be the Inventors, without the help of St. Bernard. For because our Saviour, when there were *two* Ships, went in that which was *Simon's* (Luke v. 3.) and thence taught the People, they gravely conclude, that undoubtedly he taught out of *that* Ship and not the other, on purpose to signify the Church resembled by Peter's Ship, and that in it is the Chair of Christ, and only true preaching. By which, it is evident, they intended the Reader should understand, that as *Peter* was Owner of that Ship, so he and his Successors are Rulers of the whole Church. For upon the following Verses (*ver. 7, 10.*) they observe how *Peter* had so much work, that he was fain to call for help, and joyned those who were in the other Ship as Co-partners in the Preaching of the Gospel. As much as to say, the Work was committed to him alone, who took in such help as he needed. He was the only Pastor, and all the rest (as was said before) his Curates. For, they tell us, *all this aforesaid did properly mean, his Travels in the Conversion of the World, and his Preaching therein before all Men; as is evident by Christ's special Promise made to him SEVERALLT and APART in this place, that he should be made the TAKER OF MEN.* What then became of all the rest? Were they to sit still in their Ship and do nothing? O no, by no means; *He giveth to other (say these Annotators) the like Office as to Peter's Co-operators and Co-adjutors.*

Before

Before they said that *Peter* called them and joyned them to himself, as *Co-partners in the preaching of the Gospel*; but now having better, it seems, bethought themselves, they say *Christ* appointed them to this Office; yet still they are but as *Peter's* Co-operators, and Assistants. He was the *Taker of Men*, and converted the World; they only came in to *his* help, and brought all the Fish into *his* Net. *Their* Ship signified nothing, it was *Peter* alone that signified all. Their Ship stands for a meer *Cypher*; his Ship is the *Figure* of the whole Church, where he governs, and they are but *helps* in Government, meer *Co-adjutors* unto him, the great, and indeed, only Bishop over all.

Who can endure such *Annotations* as these, in which Men play with the Holy Scriptures as they please, and play with them in so saucy a manner, as to interpret them directly against the Scriptures. In which the Apostles call themselves *Workers together* with Christ (2 Cor. vi. 1.) imployed by him to be *his* Co-operators, not St. *Peter's*; who was so far from being the *Converter of the World*, that his *Travels* and Pains were most bestowed in the least part of it. Which *Bellarmino*, I suppose, saw well enough, and therefore was so wise, as not to mention such Allegories. Which may serve to entertain the Fancies of silly People, but are the just scorn of those that have any measure of Spiritual Understanding: Who have heard perhaps, that the Fathers sometimes resembled the Church of Christ to *Peter's* Ship; but not that they ever dream'd of making him, and the Bishop of *Rome* after him, the Governour of the whole Church, because he was Master of that Ship.

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There

There is nothing more unaccountable than such a Conclusion, unless it be their pretence to Infallibility, who are meer Triflers when they meddle with the Holy Scriptures; which is the next thing I would have observed.

*Secondly*; If the danger of wresting the Scriptures be a good reason why the common People should not read them, then no body at all should look into them; for their most learned Priests have wrested them more than the common People. And that against their Oath, whereby they are bound to interpret Scripture *according to the unanimous consent of the Fathers*, who all agree that what was said to *Peter* in these three places belonged to all the Apostles; whose Writings, as the rest of the Scriptures, have by none been more foully abused than by the Popes of *Rome*, whose Interpretations and Applications of them, should they be collected in a Book, would make one of the most shameful pieces that hath been yet extant in the World.

*Thirdly*; And let the Reader observe once more how ill they of that Church are agreed about the Interpretation of these *three* places of Scripture, which are the Subject of this Discourse.

There are four Interpretations of the first place, *Thou art Peter, &c.* (as hath been else-where observed) which have had great Authors in the *Roman Church*, as well as others. Some by *Rask* understand *Peter's FAITH* in the Confession he had newly made (which by the way, *Joh. Ekins* \* says in the Age before us, no body denied to be the sense, and bids

*Luther*

\* L. 1. contra  
Luther de Pe-  
tri Primatu,  
c. 13.

*Luther* name the Man that said otherways) Others CHRIST himself, whom *Peter* had confessed to be the Son of God; others *PETER*, and others ALL the APOSTLES; which last is the Exposition of *Paschasius Radbertus*, the famous Broacher of *Transubstantiation*, whose words are these: \* *The Church of God is built not only upon Peter, but upon all the Apostles.* Now they who follow the first and second sense, can find no Prerogative here for St. *Peter* above the rest of the Apostles; and they that adhere only to the third (in opposition to the other, as they now commonly do) are confuted by those who assert the fourth, that these words were spoken to all the Apostles.

\* L. iv. in  
Matthæum.

And indeed they are all forced to confess that nothing is here promised, which is not contained in the next words, *And I will give thee the Keys, &c.* But what this is, none of them can certainly tell. For one sort (such as *Cajetan*) hold the *Keys* contain more than *binding* and *loosing*; which *Bellarmino* says is false; nay a thing never heard of in the Church. And consequently this Power of *binding* and *loosing* being promised to them all (*Matth. xviii. 18.*) the Power of the *Keys* was promised to them all; and Christ promising nothing but what he performed, he gave therefore the highest Power to them all, which is contained in the *Keys*.

Here they are at a great loss, and cannot agree how to bring themselves off from this difficulty, which strips *Peter* of his Supremacy. Therefore some have devised the above-named Conceit, that *Peter* alone had the *Keys* given him as their *Ordinary*, and they as his *Legats*. But this seems too gross unto others,

who acknowledg they all had the *Keys* immediately from God, as much as *Peter*, if they be considered as Apostles, but not if they be considered as *Bishops* and *Pastors*; for these *two* Offices they fancy they had, the *Apostolical* and the *Pastoral* Dignity; the first *immediately* from Christ, the other by and under *Peter*. But this is in a manner, the same thing in a little finer dress, which was said before. Therefore others unsatisfied with this, that the Apostles should receive their Jurisdiction from *Peter*, have ordered the matter on this fashion, that *Peter* might use the *Keys* alone, but *they* not without him.

\*Biblioth.  
Sanc. l. v.  
Annot. clxix.

But *Sixtus Senensis* cannot digest this; and therefore hath devised a *threefold* Power in *Peter*, of *Apostleship*, of *Order*, and of *the Kingdom* \*. With respect to the *first* he grants *Paul* was equal to *Peter*, because he had the Office of Preaching the Gospel not from *Peter* but from *God*, as much as *Peter* himself had. With respect to the *second* also he acknowledges the truth of what *St. Jerome* writes against *Jovinian*, that *all the Apostles equally received the Keys* (let the *Catholic Scripturist* mind that) and *firmly laid the Foundation of the Church*: and of what he says to *Evagrius*; All *Bishops* are equal, because all the Apostles were so. But then with respect to the *last*, *viz.* the Power of the Kingdom, and Authority over all Bishops and Churches, *Peter was Head of all*. That is, *Peter* must some way or other be above all the rest, but how *they* do not know.

†Ad. An. 34.  
A. ecc.

For Cardinal *Baronius* † will have it that all the Apostles had the use of the *Keys* equally with *Peter*, by the *ORDINARY* Power of *remitting Sins*; and by this distinction expounds the fore-named words of *St.*

St. *Jerome*. But his Brother, Cardinal *Bellarmino*, (being aware that if *Peter* had the Keys more than the rest, by an EXTRAORDINARY Power, his Authority would not descend upon his Successors) says quite contrary, that the Apostles had the Power of the Keys after an EXTRAORDINARY manner, and *Peter* only by an ORDINARY \*. Thus what one builds up, his Fellow pulls down. There is a Confusion of Tongues in this *Babel*, which they labour to erect. They cannot agree so much as about the *Terms*, wherein they deliver this new Doctrine. For it is a pure Invention, without any Reason, or any Authority for it: but it must be so, though they know not how, because it is their pleasure.

\* L. i. de Rom.  
Pont. c. xii.

As all the rest is, which they draw from the last place, *Feed my Sheep*. In which they say Christ gave the Power which he had promised: and therefore since he promised it to all, he gave it to all, if any thing was given here. And yet, against such clear demonstration, they will have this to be a peculiar Grant to *Peter*: no body knows *how* or *why*; but because it seems good to them. For this is so little approved by others, that they fairly grant the ancient Opinion was (and make it theirs) that these Words were not spoken to *Peter* in a *Personal*, but in a *Publick* Capacity; as he represented all the Apostles. Insomuch that they can find nothing peculiar to him, in the word *FEED*, because of that of St. *Austin's* †; *When Christ said to Peter, he said to all, Feed my Sheep*: nor in the word *SHEEP*, because St. *Ambrose* saith (in the Place before named),

† De Agone  
Christ. c. 30.



med) Those Sheep not only Peter received; but he received them with us, and we received them with him. Which things are so evident, that it hath brought some in that Communion to this Conclusion, that out of none of these three Places, nor all of them together, can be gathered so much as the bare Primacy of St. Peter ||, after that manner which Bellarmine collects it: but it must be gathered thus; that in those places Peter bears the Person of the Church, speaks for the rest of the Apostles, and is himself spoken unto by Christ in their Name, as the first and principal.

|| Du Pin de  
antiqua Eccles.  
Discipl. differt.  
iv. P. 311.

Behold then the UNITY of which they boast in that Church; and how little CERTAINTY there is among them, even of the main point of their Faith, and as Bellarmine \* makes bold to call it, *the Sum of Christian Religion.*

\* Praefatio in  
L. de Pontific.  
Rom.

It stands upon such a tottering Foundation, that, finding how little these Texts in the New Testament avail them, they ransack'd the Old, to fetch some feeble support unto it from thence. And the late Catholick Scripturist fancies the Old Testament helps them thus far in this Point, that it teaches †, *That among the Priests of the Old Law, one was chosen successively to be the highest and chief Priest. Commanding all such Causes, as are Ecclesiastical Causes, to be brought to the Tribunal of the High Priest, and his Sentence to be obeyed even under pain of Death. And for this he alledges Deut. xvii. 8.*

† Seventh Point.  
n. 1, 3.

But

But this only proves how ignorant such *Catholicks* as he are in the Holy Scriptures. Where it is impossible for him to find that the High Priests were *chosen successively*; for they had that Dignity *by Inheritance*, in one certain Family, and not *by Election*. And as for the Power which he ascribes to them (though he promises us, in his *Preface*, to produce *loud speaking Texts*, for all the Points we dislike in their Religion) there is not so much as a whisper of it, in the place he alledges. The words of which he did wisely not to quote, but only the *Chapter and Verse*: Which we, that have liberty to read the Bible, can easily discern, *speak loudly* against him; and confute that Doctrine which he would confirm by them. If there arise, says Moses in that Text, a Matter too hard for thee in Judgment, between Blood and Blood, between Plea and Plea, and between Stroke and Stroke, being matters of Controversy within thy Gates: then shalt thou arise, and get thee up into the place, which the Lord thy God shall choose. And thou shalt come unto the Priests the Levites, and unto the Judge that shall be in those days and enquire, and they shall shew thee the sentence of Judgment. And thou shalt do according to the Sentence, which they of that place (which the Lord shall choose) shall shew thee, &c.

I need not recite the rest at large, to the end of the 12th Verse: For every understanding Reader must evidently see, without going further, that he speaks not a Syllable of the Power of the *High-Priest*, but of the Authority of the *Supreme Tribunal*, or Court among the *Jews* (which consisted of a great number  
of

of Persons) wherein all Controversies, which could not be ended in inferior Courts, were to be finally determined, without any Appeal.

In which Supreme Court the *High Priest* was so far from being the *Chief*, that he was not so much as admitted to be a Member of it, unless he was a *wise Man*.

And then, he did not bear an absolute Sway there, but the Sentence was passed by the *whole Council*; as appears (not merely from the *Jewish* Writers, but) from these repeated Admonitions in the very Body of this Law. *THEY shall shew thee* the Sentence of Judgment, *ver. 9.* and thou shalt do according to that thing, which *THEY* of that Place shew thee: and observe to do according to all that *THEY* inform thee (*ver. 10.*) according to the Sentence of the Law which *THEY* shall teach thee; according to the Judgment which *THEY* shall tell thee: thou shalt not decline from the Sentence which *THEY* shall shew thee (*ver. 11.*) Where he must be blind who doth not see six flat Contradictions to the Assertion of this *Catholick Scripturist*, in this very place which he produces, to prove that *Moses* here sets up the *Tribunal of the High Priest*, and orders his Sentence to be obeyed upon pain of Death, in *Causes Ecclesiastical*.

This was neither *his* Court, nor were Causes judged by *his* Sentence, nor is there one word here of *Causes Ecclesiastical*: but only of *Civil*; between *Blood and Blood, Plea and Plea, Stroke and Stroke*: unless we suppose the Word we translate *Stroke*, relates to the *Plague of the Leprosy*, which belonged to the Priests to judge

TECHNICAL TERMS

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of it: but excluded Men from all *Civil* as well as *Sacred Society*.

And if the utmost be granted that can be supposed [that there is mention here of something appertaining to *Spiritual Causes*] yet it must be also allowed by all Men of sense, that this Text speaks most of *Civil Causes*: and therefore can no more prove an absolute Obedience to be due to *Spiritual* than to *Civil* Governours.

All which considered, I do not see but Dr. Reynolds had reason to say, they might as well call in the help of the first words of *Genesis* [*In the beginning God created the Heaven and the Earth*] as this Verse in *Deuteronomy*, to support the *Popes* Supremacy. For there, as Pope Boniface VIII. very gravely observes (in the fore-mentioned *Extravagant*) *Moses* says, God created the Heavens and the Earth, in the *beginning*, not in the *beginnings*; and therefore he who resists the *Popes* Authority, resists the Ordinance of God; unless (with *Manichæus*) he feign two *beginnings* (or Principles.) which is false and heretical.

And by such fine fetches as this *Innocent III* \* proved his Power over the whole Church from these words in *Deuteronomy*: But he did not mince the matter (as this *Catholic Scripturist* doth) but stoutly affirmed that the Pope may exercise *Temporal Jurisdiction*, as well as *Spiritual*, not only in the *Churches Patrimony*, but in *other Countries* also, in certain Causes. For "*Deuteronomy* being by Interpretation a *Second Law*, \* it proves by the very force of the word, that what

\* Decret.  
Greg. L. iv.  
Tit. 17. c. 13.  
per venerabili-  
scm.

T

"is

“is here decreed (in *Deut.* xvii. 8.) ought to be observed in the New Testament. And then the place which the Lord hath chosen, is the *Apostolick See*, viz. *Rome*; the *Levitical Priests*, are his Brethren the *Cardinals*; the *High-Priest* or *Judge*, is the *Pope*, the *Vicar* of him who is a Priest for ever after the Order of *Melchisedec*, appointed by God the Judge of Quick and Dead: the first sort of Judgments between Blood and Blood, is meant of *Criminal* and *Civil* Causes; the last, between *Stroke* and *Stroke*, is meant of *Ecclesiastical* and *Criminal*; the middle, between *Plea* and *Plea*, belongeth to both *Ecclesiastical* and *Civil*; in which if any one condemn the Sentence of the *Apostolick See*, he is doomed to die; that is, to be separated by the Sentence of *Excommunication* as a dead Man, from the Communion of the Faithful.

Nothing is more evident than that, according to this *Catholick Exposition* of *Pope Innocent*, the Bishop of *Rome* is, by the Divine Law, Head of all Christians, as well in *Civil* Causes as in *Ecclesiastical*. This Text in *Deuteronomy* proves the one as much as the other: that is, it proves just nothing, but that the *Mystery of Iniquity* wrought very high, when such mystical Senses of Holy Scripture were swallowed glibly, to confirm the chiefest Mystery of the *Romish* Faith.

Perhaps the *Catholick Scripturist* will say, that they now argue from this place only by a parity of Reason; that there must be but one *High Priest* among Christians, because there was no more among the Jews: To which they may have an Answer, when they prove that *Judea* was as big as the whole Christian World.

That's

That's as hopeful a Task for him to labour in, as any he hath undertaken. And so I take my leave of him till he hath finished it; for it will be too tedious to follow him to his next Text out of the New Testament, *Matth. xxiii. 2.* which he calls an *unanswerable* Text concerning the *High Priests* of the old Law. *Upon the Chair of Moses have sitten the Scribes and Pharisees; all therefore whatsoever they shall say unto you, observe and do it.* For no body but himself can see a Syllable here concerning the *High Priests*, who did not sit in *Moses* his Chair, but were the Successors of *Aaron*. And besides that, this place belongs to another Head of their Doctrine, about the Popes *Infallibility*; of which if this be a proof, it likewise proves the Infallibility of *Annas* and *Caiphas*, and justifies those that crucified our Blessed Lord and Saviour.

T H E E N D.

L O N D O N,

Printed by J. D. for Richard Chiswel at the Rose and Crown in  
St. Paul's Church-Yard, 1688.

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## ERRATA.

**P**Age 110. Marg. line 4. for *Treat*, read *Orat.* xxix.  
P. 111. l. 2. r. of *his Falls*.  
Ib. Marg. penult. r. τοῖς.  
P. 134 l. 20. r. *ransack*.

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The **T**EXTS examined which *Papists*  
cite out of the *Bible* for the  
Proof of Their Doctrine  
OF  
**I**NFALLIBILITY.

By George Tullie.

IMPRIMATUR.

Febr. 7. 1687.

H. Maurice.

**I**NFALLIBILITY being the great Boast of the present Church of *Rome*, the Principle into which she ultimately resolves her Faith, and the very Foundation of the Papal Superstructure ; Therefore it will be requisite in the first place, for our clearer Proceeding, to state the true notion of this Infallibility pretended to ; as in Mathematicks, the clearest Science, the Definition of the Name always precedes the Demonstration of the thing, that Men may certainly know what they discourse about. Now I confess this is the more difficult Task in this place, because none of their General Councils have yet thought fit to *define* any thing about it ; and their particular Doctors discourse loosely and inconsistently upon that Subject ; the high-flown Flatterers of the Papal Greatness, placing it in

V. c. m. lxxvii.

the



the Pope alone ; others, more moderate, in a General Council, some with, others without, the Confirmation of the Pope ; and others, lastly, in a long chain of Oral Tradition from Father to Son ; a Novel, and heretical Hypothesis, repugnant to the common sense and experience of Mankind. Thus are these infallible Men divided in their Opinions about the Subject of their Infallibility, a Consideration that does not much advance the Credibility of what they pretend to. But however ——— *oportet haberi* ; it must be found amongst them, though God knows where it is : 'tis become the chief Corner-stone of their Church, and therefore no parting from it, lest the whole Fabrick of the *Trent* Superstructure tumble with it. There is therefore, because there is no other way to account for her Doctrine and Worship, Infallibility in the Church of *Rome*.

By which, I presume, they understand a Power or Ability inherent in the Pope, or a General Council, or both together, by the Assistance of the Holy Ghost, (especially in the true expounding of the Scriptures, which, without such infallible Direction, are not certainly intelligible) so to decide and decree in all cases, whether of Faith or Manners, brought before them, as that they cannot possibly err or mistake in any of their Definitions or Determinations about them ; but that if they decree the belief of such and such Articles, as for instance, Purgatory, Transubstantiation, or the like, to be absolutely necessary to Salvation to day, which were not so yesterday, they become really such, and are to be expressly believ'd as such upon pain of Damnation. If they decree the Worship of Images, contrary to the express words of the 2d Commandment ; Communion in one kind, contrary to our Lord's Institution ; Prayers in an unknown Tongue, point-blank

against

against the Injunction of St. Paul, or the like; they are nevertheless to be believ'd to have been influenc'd in all these their Decrees, by the infallible Guidance and Conduct of the Holy Spirit; and to which definitive Sentences of theirs, all Christians are consequently bound to submit their Assent, without any farther reason of their so doing, than the Inerrability of those who pronounc'd them.

This then is the Conclusion to be infer'd from those Texts which they of the *Romish* Communion alledg for the Infallibility of their Church; and which we must be mindful to carry along with us in the particular examination of their Scripture-proofs.

But before I enter upon that Province, it seems obvious and necessary to me to make two or three Reflections, relating particularly to the matter in hand, the proof of this pretended Infallibility from Scripture.

And the first is this, That it utterly vacates the usefulness and necessity of any Scripture, or written Word at all. For, if the Scriptures have no determinate and Orthodox meaning in them, till their Church, by Divine Inspiration, fixes one upon them, to what purpose was it to commit the Divine Will to writing? For God might as well have constantly revealed his Will to their Popes or Councils, without any writing at all, as be obliged still to reveal the true sense and meaning of that Writing; as he must be, if, according to them, it be only an *unsens'd Character*, whose meaning cannot be understood without such an infallible inspired Expounder. Which, in good earnest, is no better than downright Enthusiasm; and not so plausible as that of the *Quakers*, who pretends, without the dead Letter of the Scripture, to be govern'd by the Spirit of the Body, or  
V 2 their

their general Assembly ; a plain Indication of the *Genius* that acts those deluded People.

The second is, that notorious begging of the Question which they commit in proving their Infallibility from the Scriptures. For, to any one who shall ask them how they know the Infallibility of their Church to be either positively asserted in, or by good consequence deducible from such a Text of Scripture ? they can, according to their Principles, give no other Answer than this, That their Church so expounds it ; being bound to believe not only as their Church believes, but for no other reason than that she believes so : If ask'd again, Why they look upon such Exposition as sufficient Ground for their Belief ? they can give no other Answer, than that their Church is infallible ; which is to beg the question. For, if they say, they therefore believe the Churches Exposition, because 'tis agreeable to their Reason ; they then make that heretical Principle of Reason, the Foundation of their Belief of this Article. If, because the Fathers so expound such Texts. I answer, 'tis absolutely false ; there being not one Father of the Church, two or three of their own Popes only excepted, who make the least Inference or Remark that looks that way upon any of the Texts they produce upon this occasion. So that we must still, by their Principles, run round in a ring, and without the least advance, end where we started. All which amounts, I think, to a sufficient Prejudice against their Proofs of this Position from the Testimonies of Scripture.

*Thirdly*, I would have it observ'd how preposterous a Method it is for Men ultimately to resolve their Faith into that, and not rather into the Scripture, which they

they themselves are forc'd to fetch from the pretended Testimony of Scripture. For, if the Reason of their Belief of an Infallible Judg is founded on the Attestation of Scripture, why not also the Reason of their Belief of every other Article of their Faith; unless indeed that be more plainly and explicitly reveal'd therein than any other Doctrine; which yet I think they will not assert. And therefore,

*Fourthly*, and *lastly*, We cannot but remark, that the Scripture-proofs they produce for so primary and fundamental an Article of their Faith, ought to carry along with them the greatest Evidence and Conviction.

But how they answer that Character we come now to consider.

They alledg, I know, several Prophecies of the Old Testament to this purpose, but such as serve only to expose the Weakness of the Causes in whose Defence they are produc'd, and which need no other Confutation than a bare recital of them.

*Thou shalt be call'd the City of Righteousness, the faithful City* [Isa. i. 26.] *Through thee shall no more pass any that is uncircumcised, or unclean*, [ch. lii. 1.] says the Prophet *Isaiah*, speaking of *Sion* and *Hierusalem*, and the People of the *Jews* after their Conversion; and therefore the Church of *Rome* is infallible in all her Conciliary Definitions. What Prospective clear enough to see from the Premises to the Conclusion? *Thou art all fair my Love, and there is no spot in thee*, says the mystical Book of the Canticles [chap. iv. 7.] therefore again the Church of *Rome* cannot err. Lord, what Outrages to common Sense will not a desperate Cause drive Men upon! And in fine, whatsoever is prophesied concerning Mount *Sion*, and *Hierusalem*, and the Nation of the

the *Jews* after Conversion, (and what would for the most part as rationally conclude for Impeccability as Infallibility in the Church) is greedily laid hold on to countenance this extravagant Position. But whosoever shall desire more particular Satisfaction in relation to the Texts they alledg out of the Old Testament, may have recourse to the additional Discourses of the judicious Mr. *Chillingworth*, printed in Quarto, in the Year 1687. I shall confine my self to those they produce out of the New.

And because all or most of them are alledg'd on this behalf by the Author of the *Guide in Controversies*, and made the Foundation of that celebrated, heavy, tautological Book, I shall choose the rather to have a particular regard to his management of them; which will carry this collateral Advantage along with it, that if it appear they by no means prove that for which he produc'd them; his Book, which is built upon them, must of course fall to the ground.

The first I shall mention is that renowned place in the 16th of *St. Matthew*, and the 18th Verse; where our blessed Lord, upon *St. Peter's* confessing Him to be Christ the Son of the Living God, tells him, That *he was Peter, and upon this Rock he would build his Church, and the Gates of Hell should not prevail against it.*

C. 1. p. 5. A pregnant place this indeed, which is big with a Pope and a General Council too; for from hence they infer both the Supremacy of the one, and the Infallibility of the other. For by *Petra*, says the Guide, are meant the *Clergy*, assembled in Council, as his whole Book afterwards explains it, *By whom, and upon whom the Church is built*, says he, (as if Men used to build upon themselves) and against whom the Gates of Hell

are

are here said not to be able to prevail; and who shall therefore be infallible in all their Determinations of Faith and Manners; for that's the Point to be prov'd.

Now in answer to this; First, The reading of *Petra* for *Petra*, or *Rocks* for *Rock* is a forc'd Falsification of the Text, contriv'd on purpose to countenance his darling Hypothesis of the Infallibility of the aggregate Body of Councils.

2dly, Granting the Clergy of every Age to be here meant by the Metaphorical Expression of a Rock, which yet must needs grate upon intelligent Ears, why the Clergy in Communion with the See of Rome only?

3dly, By the word *Petra* or *Rock*, the Fathers generally understand not a *Person*, or *Persons*, but a *Thing*; viz. That Faith which *Peter* here made Confession of, as is notoriously known; ὅτι πάλιν τῇ πέτρᾳ, ἐν ᾗ ἔπεν ὅτι τὸ πέτεω, upon this Rock, says St. Chrysostom, He said not upon Peter, (much less upon any of his Successors, and less than that, upon any particular Body of the Clergy, as is the Clergy of the Church of Rome) the change of the word, as the same Father proceeds to remark, being a sensible indication that the Passage is to be understood of a *Thing* the truth he confess'd, and not of a *Person*, or *Persons*; for what can be more absurdly preposterous than to say, that the Church in every Age is to be built upon the Clergy, and those many times very unskilful in their Profession, (which is no better than to make the Workmen the Foundation of the Building) and not rather upon the Truths of the Gospel deliver'd once for all unto the Saints, which Truths were antecedent to the Constitution of the Christian Church, and all its Clergy, excepting only its great High-Priest, and prime Foundation;

in 1 Tim. 3.  
15.

tion; and by the Profession whereof every Church, and its Clergy, are to be tried and known, whether they are of God or no; *ἡ γὰρ ἀλήθεια ὑστὶ τῆς ἐκκλησίας καὶ σῖλος καὶ ἐδραίωμα*, for the truth is the pillar and ground of the Church, says the excellent Chrysostome; and the Creed, says St. Austin to the Catechumens, (which contains a Summary of the Fundamental Truths of Christianity, and which I cannot understand why all Parties should call *Fundamental*, unless they look'd upon them as the Foundation of the Christian Church) *is the Foundation of the Catholick Faith, upon which the Fabrick of the Church arose, being built up by the hands of the Apostles and Prophets.*

Rom. xi. 20,  
22.

4thly, Therefore this place speaks only of the *perpetual duration* of the Church *universal*, as to necessary Faith and Practice, not of any particular Body or Communion of it; many of which, and those once the most celebrated, have totally fallen off from the Faith, and become no more Churches. Let no particular Church therefore be high-minded, but fear; for we know to whom it was said, even to the Roman Christians themselves; that, *if they continued not in the right Faith, and in the Goodness of God* (that Goodness which call'd them to the light of the Gospel) *they also should be cut off* as well as the Jews; and which, by the way, implies I hope, a possibility at least, even of a final Apostacy of that Church from the Faith, incompatible with the pretence of a continued infallible Conduct of God's holy Spirit in all her Conciliary Definitions. But,

5thly, The vanity of this pretence will farther appear from that other Phrase in the Text, *The Gates of Hell*, which to this day have not been able to prevail against the Profession of Faith here made by St. Peter, tho

tho 'tis certain they did for some time against his Person; as particularly in his unbelief of those two great Articles of our Faith, the Death and Resurrection of our Lord (and for which he brands him with the name of *Satan* himself in that very Chapter, wherein he is suppos'd to have made this Promise personal to him); and, secondly, afterwards in the denial of his Master.

Mat. 16. 21,  
22, 23.

But farther, *sixthly*, This Expression of *the Gates of Hell*, importing not Heresy or corrupt Opinions only, but all the Stratagems and Attempts of Men and Devils for the subversion of the Gospel, whether by clandestine Frauds, or open Persecutions as, *Theophilact*; and to which others very properly add the Powers of the Grave and Death; They may as rationally from this place infer an Earthly *Omnipotent* Judg to secure the Church from the frequently too powerful Assaults of her Adversaries; or a visible *immortal* Judg to defend her against the Powers of the Grave, as a visible Infal-  
 lible Judg to guard her against Error in Opinion; which can never be prov'd necessary in opposition to the Gates of Hell, so far as they relate to corrupt Opinions only, unless it be first made appear that the Divine Wisdom can by no other ordinary means preserve his Church *universal*, (that is, some part or other of it) from dangerous and destructive Error; which yet he did in the first Ages of the Church, enabling her Champions by the strength of a plain standing Rule, (for that was their Weapon all along) without the least dream of an Infallible Interpreter of it, to subdue those Heresies that opposed her, and to preserve her Faith pure and uncorrupt.

vide Grot. in  
loc.

Sum we now up the Premises, and add the Conclusion. Our Saviour here upon St. *Peter's* ready Con-  
 X fession



feſſion of one prime Article of our Chriſtian Faith, *viz.* [ That he was Chriſt the Son of the living God ] tells him that this (and others of the like momentous importance included in it) ſhall be the Baſis upon which, by the uſe of the Miniſtery, he will build up the Edifice of his Church; adding moreover, that tho' the Wit, Malice, and Power of Men and Devils ſhall be engaged in the utter extirpation of this Faith out of the World, yet there ſhall never be wanting to the World's end thoſe who ſhall heartily and ſincerely profeſs it; after which comes their Inference lagging ſo far behind, a Man can ſcarce ſee from the one to the other; *Therefore the Church of Rome in PARTICULAR is Infallible, in all the Definitions concerning Faith or Manners, that ſhe ſhall ever make. Quidlibet ex quolibet!* But of this Text ſee before, *pag.* 79, &c.

A ſecond place from which they infer the Infallibility of the Church, *i. e.* in their aſſuming Language, their own Church, is that in *St. Matth.* 18. 17. — *But if he neglect to hear the Church, let him be unto thee as an Heathen Man, and a Publican.* Therefore, ſay they, the Decrees of the Church, which are to be obeyed upon ſo ſevere a Penalty, muſt needs be infallible. But I answer,

1<sup>ſt</sup>, That 'tis plain beyond Contradiſtion to any one who has not renounc'd his Eyes and his Reason, that our Saviour here ſpeaks of the *Discipline* not *Doctrine* to be obſerv'd in particular Churches, and that particularly in relation to the private *Injuries* and *Offences* which one Chriſtian might be guilty of towards another, and not with regard to any *Error* or *Hereſy*, as is abundantly evident from the whole tenor of the Context: For our Lord here tells his Followers, that if after a private Admonition (*ver.* 15.) and if that would

would not do, before two or three Witnesses, (*ver. 26.*) one who is a Brother (that is, a Christian) should not repent of an Injury or Trespass against his Brother, they should, then publish his Fault to the Church, or Congregation of Believers, of which he was a Member; or, as *Chrysostom* and *Theophylact* expound it, to the Governours of the Church; conformable to the Discipline of the *Jews*, amongst whom the Elders and Rulers of the Synagogue were solely invested with the Power of Excommunication; whose Censures and Reprehensions if he should proceed to despise likewise, they should then look no more upon him as a Member of their Communion, but as one quite cut off from it, and whose Conversation was to be avoided, as Heathens and Publicans were by the *Jews*. And if this makes a Church infallible, it does, in the second place, make any particular Church so; and that, *thirdly*, not in Doctrine, but Discipline, that part of it especially, which is exercised in censuring obstinate Offenders, to which this place more immediately relates. But none, I presume, will say, that a Church may not err in her Sentences of this kind.

A third Text they produce in favour of Infallibility, is our Saviour's Promise in the 20th Verse of the same Chapter, that *where two or three are gathered together in his Name, there he is in the midst of them*. From whence they thus argue, *à minori ad majus*; That if, when a few Ecclesiastical Judges are met together in the Name of Christ, for the ending of private Differences betwixt one Christian and another, he has promis'd to be in the midst of them, (referring, as the *Guide* doth, this Verse to the 17th and 18th preceding) How much more may we presume of his Presence in a General

Maldonat. in  
loc.

neral Assembly of Ecclesiastical Judges, or Bishops, convened about matters of a higher Importance, Articles of Faith, and the way to Salvation?

To which I answer, 1. That these Words do not relate to the 17<sup>th</sup> and 18<sup>th</sup> Verses of this Chapter; where yet the Power of binding and loosing in the case of private Offences, is not tied up to the Church, or its Governours, but given to the injur'd Party likewise, and that for these Reasons:

See Origen.  
Aug. de verbo  
Dom. homil.  
15. Theophil.  
in loc.

1<sup>st</sup>. Because this Exposition is extremely forc'd and unnatural, as will appear to any one who shall examine the several Glosses of those Expositors who abet it; and the Jesuit *Maldonate* himself confesses that at first-sight there appears no connexion betwixt them; and I am sure he has not mended the matter upon his second Thoughts.

2<sup>dly</sup>. Because the Fathers, *Hilary* (Canon 18.) *Chrysostom*, *Jerome* and *Theophilact* interpret them of that concord and mutual agreement we ought always to retain, in opposition to those Injuries and Animosities occasion'd by them, spoke of from the 15<sup>th</sup> to the 19<sup>th</sup> Verse, which were a good Argument to those I have to deal with, unless they could out-poll me in Testimonies of this kind, though they had not reason on their side, which yet I think they have. For,

3<sup>dly</sup>. Here is nothing said in the whole Chapter before concerning agreement in Supplications and Prayers, to which these Words in the 19<sup>th</sup> and 20<sup>th</sup> Verse, which speak expressly of it, can be referr'd; and it seems natural enough, that our blessed Lord, having spoken against giving of Offences from the 6<sup>th</sup> to the 15<sup>th</sup> Verse, and from thence to the 19<sup>th</sup> of the Behaviour of those who received them; should, in the next place, as *Theophilact* speaks, *οὐκ ἔπειν ἡμᾶς εἰς τὴν ἀγάπην*, lead

lead us on to Charity and mutual Concord, especially in our Prayers; and then our Adversaries may, with equal reason, infer the Infallibility of their Church in all her Decrees from that place in St. *John's* Gospel, where our Saviour tells his Disciples, that whatsoever they shall ask in his Name, that he will do [*John* 14. 13, 14.] or from that of St. *James*, where he assures us, that the effectual fervent Prayer of a righteous Man availeth much (*chap.* v. 16.) which yet would be pretty wild Inferences. But I answer,

2. That, supposing for once, not granting, these Words in the 19<sup>th</sup> and 20<sup>th</sup> Verses to refer to the preceding in the 17<sup>th</sup> and 18<sup>th</sup>; as the *any thing* his Disciples should ask and it be granted them, in the 19<sup>th</sup> verse, must, of necessity, be confined to things good and lawful, and for good and lawful Ends: for, as it follows, in the 20<sup>th</sup> verse, he has promised to be in the midst of such *Ecclesiastical Judges*, since they will have it so, only when two or three of them are gathered together *in his Name*; so, by parity of reason, the Determinations in matter of Faith and Manners, whose Authority they would hence establish, must be only such as are made *in his Name* too, which they can never be, that are contradictory to his Word; so that if they would prove any thing from hence, they must still, in the first place, be put upon that Trial by Scripture, which they care not to engage in: And, lastly, if their Inference from this place, understood in their own sense, hold good for general Councils, it will also prove the Infallibility of national or provincial Synods, and those of any other Church, as well as of the *Roman*, when convened upon the same occasions; which will not square with their Hypothesis. For 'tis pitiful *Cant*, and begging of the Question to tell us, as yet they are not

not ashamed to do, that no Synod can meet in *the Name of Christ*, which is not convened by the Pope's Authority. And therefore, whereas *Maldonate* informs us, that there are several (*Roman*) Catholics, who think this Text makes nothing for them, and yet are ingenious Men; I am perfectly of his Mind; and that they are much more so too, than those who think it does.

*Lastly*; If from our Saviour's saying, He will be in the midst of two or three Christians met for the decision of private Differences amongst their Brethren, they can justly infer the Infallibility of their Councils; then likewise did our Saviour by those words make such two or three infallible in their Determinations likewise, which is absurd.

A fourth Argument for the Infallibility of their Church is fetch'd from those Words of our Saviour in the 23<sup>d</sup> of *St. Matthew*, the 1<sup>st</sup> and 2<sup>d</sup> Verses; *The Scribes and the Pharisees sit in Moses's Seat. All therefore whatsoever they bid you observe, that observe and do.* This the *Misrepresenter* thought fit, after his way, to harangue upon, in his Character of Infallibility in the Church, though the *Guide* has more judiciously pass'd it by. The force of the Argument, such as it is, lies in this, That our Saviour, notwithstanding the great Corruptions in the *Jewish* Church, here commands an unlimited implicit Obedience to the Dictates of those whose Office it was to interpret the Law, which Obedience must suppose them infallible in their Expositions; and therefore much more does he require such a Submission to be yielded to the Doctors of the *Christian* Church (their own exclusively of all others) to which the Promises of a continual and uninterrupted Assistance are made surer than ever they were to the *Jewish* Church.

*Church.* Not here to dwell upon this Author's confounding the whole Christian Church with that of *Rome*, and his jumbling *Assistance*, *Authority* and *Infallibility* together, things distant enough in their own Natures, and the two former whereof do by no means infer the latter.

I answer, *First*, That the Principles of common Reason teach us, that Words of an universal extent are of necessity to be limited and bound up according to the nature of the subject-matter to which they relate: And that,

*Secondly*, Their own, and other Authors, whose Expositions they are obliged to receive, have accordingly interpreted them. *St. Chrysostom* expounds them of Things commanded by the Law of Moses; and those only of a moral Nature too. They sate well in Moses his Chair, says *Origen*, who did rightly and rationally interpret the Law of Moses; which supposes, that others did, in his Opinion, misinterpret it.

Homil. 73. in  
Mat. vid. Ca-  
ten. gr. in. loc.

Orig. in loc.

*St. Austin*, speaking of this place, says, God therefore teaches by them, (the Pastors of his Church) but if they will teach Doctrines of their own, do not hear them, do not do them. *Per Cathedram Doctrinam Legis ostendit*, says *Jerom*. He enjoins their Obedience to all the Commands of the Law, saith *Hilary*. Where our Saviour says, [Whatever they bid you observe, that observe and do.] Our Obedience is commanded to be yielded to wicked Prelats in all their good Injunctions, saith *Isidore*. Which supposes him of Opinion that they might enjoyn what was bad. *Theophylact* likewise takes it for granted, that Men in Moses his Chair may teach contrary to the Law. *Maldon* himself confesses that our Saviour speaks, not of their own, but of the Doctrine of the Law of Moses. And, not all their Doctrines, saith *Ferus*, but as far as they were con-

Tract. 46. in  
Johan.

Hieron. in loc.

Hilar. Canon.  
24.

Isidor. Hispal.  
in Epist. Clau-  
dio Duci.

Theophyl. in  
loc.

Maldon. in loc.

See Misrepresentation. p. 39.

*conformable to the Law.* And is it not very pleasant then for this Haranguer in Controversie to come and tell us, that our Saviour in this place commands a blind obedience to those who had the Superiority, as he terms it, without doubting of the reasonableness of their Commands, when every one acknowledges there was a standing Law or Rule, according to which they were to speak, and from which they might and frequently did swerve? For,

*Thirdly*, How else will he justify our Saviour's Accusation of them in the 15th of St. Matthew, that they transgress'd, and made of no effect the Commandment of God by their Tradition, blending and confounding it with the Commandments of Men, by which they worshipp'd Him in vain? [ver. 3, 6, 9.] or why did he bid his Disciples, in the 16th Chapter of that Evangelist, beware of their Doctrine, if they were such excellent infallible Guides? So that if our Saviour's reasonings against these Jewish Doctors hold good, those of the Romish Doctors in their behalf cannot. And I must confess my self something at a loss how to reconcile the Representer to himself, when he tells us, that, *tho all things touching Religion and Vertue were in a manner run to decay in our Saviour's time, both in Priests and People, yet the Jewish Church stood firm in the delivery of Truth*; unless Truth of Doctrine have no relation to Religion; unless the Church consists of other Members besides Priests and People; and, *thirdly*, unless a thing may be said to be almost totally decay'd, and yet stand very firm and entire. But perhaps some Traditionary Doctors think themselves obliged to defend their Predecessors in this way at all adventures.

The

The last place I meet with alledg'd out of St. *Matthew's* Gospel, upon this behalf, are our Saviour's concluding words to his Disciples, just upon his Ascension ; — *And lo, I am with you alway, even unto the end of the World*, [Mat. xxviii. 20.] This the Infallible Guide only points to, as to several others, but thought not fit to exercise his arguing Talent upon it, perhaps because he thought it would not bear it. And indeed I shall need do little more, than briefly paraphrase the Text, to shew how impertinently 'tis produc'd for Infallibility in their Church.

Pag. 4.

Our blessed Saviour then having, after his Resurrection, appear'd unto his eleven Disciples in the Mountain in *Galilee* [Mat. xxviii. 16.] where he had by *Mary Magdalene*, and the other *Mary*, appointed them to meet him, [ver. 10.] considering the arduous and important employment these poor honest Men were to undertake, to which no Abilities, purely humane, could ever be commensurate; tells them for their Comfort and Support, that he, under whose Banner they were to fight the good Fight, had *now all Power given him in Heaven and in Earth* [ver. 18.] upon the strength whereof, (*Go ye therefore*, ver. 19.) he now gives them their final Commission to act in his Name, assuring them, for their farther encouragement, that He (He who had already overcome the World, the Grave, and Death it self) would be with them (and all other his faithful Disciples hereafter) even unto the end of the World. *Be with them*, endowing them with a noble and heroick *παρρησία*, or Boldness of Mind, necessary to their present undertaking; as he did the Prophets of old, (says St. *Chrysostome*) *Jeremy* for instance, who thinking himself inadequate to the Office, God bad

Theophil. in loc. Chrys. hom. mil. 9.

Chrys. ibid. Theophil. ibid.

Maldonat. in loc.

Chrys. &amp; Theoph. ibid.

Chrysost. hom. 91. in Matth. See likewise Ezekiel 3. 8, 9.

Y

him



Mat. 10. 19, 20.  
See the History  
of the Acts.

2 Cor. 1. 5.

him *not be afraid of their Faces, for he would be with him to deliver him* [Jerem. i. 6, 8.] inspiring them with extemporary Apologies to the Magistrates and Rulers of the Earth; strengthening and supporting them under their several Trials; for, *as the Sufferings of Christ abounded in them, so* (saith St. Paul) *their Consolation also abounded by him.* Or, lastly, as in the parallel place of St. Mark's Gospel, *Working with them, and confirming the Word with Signs following.* So that the words are properly, and in their primary intention, only a *Promise of general assistance* to the Apostles, (and in them to all other faithful Pastors of his Church upon the like occasions) under the Difficulties and Dangers they were to struggle with in the discharge of their Ministerial Office; and they who extend them farther, do violence to the words. But suppose for once they were meant of a peculiar Direction and Assistance in relation to the finding out and teaching of Truth: How come they, first, to relate to the Church of *Rome* only? Was our Lord with no other Apostle and their Successors, but only with St. Peter and his? 2. Why may not a Man as well reject and resist this sort of Assistance, as well as any other Influences of his Grace? and if so, then no Argument from this Text, nor the preceding, wherein Christ is said to be *in the midst of two or three gathered in his Name*, will be conclusive. 3. Let them shew that Christ by these words has promis'd to secure the future Ages of the Church from any other than damnable and destructive Errors. And 4. why the words do not prove any particular Bishop or Priest, duly sent to teach and baptize, as infallible as a Pope, or a Council? For these words, *I am with you, &c.* were spoke to them in that capacity, and not consider'd as a Council.

I shall only add this farther Remark upon the place ;  
That

That they to whom these great Supports were promised, were at the same time enjoined to teach the People to observe those things only which he, their Lord and Master, had commanded them; which they would do well to reconcile with the Practice of their own Church, who coin at their pleasure new Articles of Faith; and some of those directly contrary to what he has expressly both by Himself and Apostles commanded.

After having thus rallied up and repell'd all the scatter'd Forces they pretend to out of St. *Matthew's* Gospel, let us see in the next place what assistance that of St. *Luke* affords them; which alas is very small, being confined to two Texts only, and those very remote to their purpose, as will presently appear.

The first of them is in *Luk.* 10. 16. where our Saviour tells the seventy Disciples, whom he sent before his Face into every City and Place where he himself should come, (v. 1.) that *he who heard them, heard him likewise*; who being infallible, they must consequently be so too: and therefore the Clergy of the *Romish* Communion ineradicable in all their Conciliary Decrees. What a Gulph is here betwixt the Premises and the Conclusion! and what *medium* can even Infallibility it self devise, to make good the Inference? For, first, what St. *Luke* here expresses by *hearing* of the 70 Disciples, St. *Matthew* and St. *John* express by a civil and hospitable Reception of them. And so likewise does St. *Luke* explain himself in the very same Chapter; Into whatsoever City ye enter, and they receive you, eat such things as are set before you, ver. 8. but into whatsoever City ye enter, and they receive you not, go your ways out into the Streets of the same, &c. v. 10. But,

Mat. 10. 40.  
compared with  
ver. 41, 42.  
John 13. 20.

*Secondly*, Confine this Reception to the hearing or entertainment of their Doctrine only ; as our Saviour often tells us, that they who heard him, heard likewise him that sent him, because he said no more than what his Father gave him in Commission : so likewise, by parity of reason, do they only hear Christ, who hear the Pastors of his Church, when they teach only what *he has commanded* them, which though it render not a Guide infallible, which excludes all possibility of mistake, yet secures every individual Clergy-Man, so far forth as he sticks to that Rule, as much from Error, as it does the Pope himself at the Head of a General Council. And truly if an unlimited Infallibility were any way deducible from this Text ; individual Guides, and those of any other Communion as well as of the *Roman*, or two in conjunction at the most, have the most easy and natural Pretence to it ; for the 70 Disciples, from whose priviledg they would prove it, were so, not jointly consider'd in a Body, but as they were distinctly and separately sent out, *by two and two*, into different Quarters of *Judea*. And,

See Joh. 14. 10,  
24.  
Joh. 8. 28, &c.

Mat. 28. 20.

Luke 10. 1.

*Thirdly*, That these seventy were accordingly bound up to the delivery of the Doctrine, and that the main fundamental Doctrine of their Lord and Master, is plain from the Context ; for the Truth they were to teach was this ; That *the Kingdom of God* (or the *Messiah*) *were come nigh unto the Jews*. [ver. 9, 11.] (which they were empower'd likewise to establish with Signs following) [ver. 9, 17.] and therefore the inference can reach only so far, and no farther.

*Fourthly*, What parity is there betwixt the necessity of infallibly Inspired Guides, as is the case of the twelve Apostles, and the seventy Disciples, in the Infancy of revealed Doctrine, before the Canon or Rule of it is establish'd

stablish'd and compleated, and afterwards in succeeding Ages? which is as gross Enthusiasm as a Man would desire an Adversary to be guilty of.

The second, and last Text that I find produc'd out of St. *Luke*, is in the 22d Chapter and the 32d Verse, where our Saviour says to St. *Peter*, *But I have prayed for thee, that thy Faith fail not; and when thou art converted, strengthen thy Brethren.* This place *Bellarmino* is very busy with to make it speak for the personal Infallibility of the Pope; and what is more absurd, the *Guide*, the *unanswerable Guide*, refers to it for his contrary Hypothesis of the Inerrability of Councils. So that if a Man be but once on the Infallible Side, any Text will prove just what he pleases; and the truth is, this proves the two different Opinions much alike; that is, just nothing at all. For the former clause of the Text upon which the greatest stress is laid, is so far from presenting us with any Grace or Favour peculiar to St. *Peter*, as *Bellarmino* would have it, that it is an Argument of his greater Weakness and Imperfection rather than of any peculiar Priviledg, or Prerogative, conferred upon him.

For, first, 'tis evident from the 31st verse of this Chapter, *Satan's* desire of *sifting*, i. e. tempting *them* all, and from the parallel places of St. *Matthew's* and St. *Mark's* Gospel, where 'tis said they should be *all offended* because of him, that he actually interceded for them all; as the Editor of the *Life of Christ*, printed at Oxford, a very honest Man confesses, an Intercession of the same Nature, and to the same effect with that which he made for them all, just before his Passion, recorded in the 17th of St. *John*; *I have declared thy Name unto them*, ver. 6. *Holy Father, keep them through*  
*thine*

De Rom. Pont.  
l. 4. c. 3.

Cap. 1.

Matth. 26. 31.  
Mark. 14. 27.

Ὁ δευτεῖς μὲν  
ἐκλείπειν τὴν  
πίστιν ἡμῶν Ἀπο-  
στόλων. Ignat.  
Ep. ad Smyr-  
nenses.

Part. 2. parag.  
1.

26. homil. in  
Mat. Caren. gr.  
in Lucan.

Chryf. in Mat.  
26. Caren. gr.  
in Lucan.—*μὴ  
ἐκλείπῃ εἰς τὸ  
παρελθεῖν.* The-  
ophil. in loc.

thine own Name, ver. 11. And sanctify them through thy Truth, ver. 17. And after this, if any one wants to know, why our Saviour makes particular mention of St. Peter in the Intercession wherein all the Apostles were jointly concerned; I shall return him that excellent and pertinent Answer of St. Chrysostom, upon the very same Objection: *Why, if Satan desired to sift them all, did not our Lord say, I have prayed for you all? Why, he addressed himself to him, reflecting upon him, and shewing that his Fall would be greater than that of any of the other Apostles.* ΕΠΙΣΤΑΝΩΝ ΟΤΙ ΘΕΑΣΕΥΕΤΑΙ ΞΥ, says Theophylact, taking him down, as our own Idiom appositely renders it, because he was a little too confident, to wit, of his own Steadiness and Perseverance. And therefore the true reason why our Saviour took such particular care that St. Peter's Faith should not fail, *i. e. should not utterly perish and fall away*, was not any Priviledg or Preeminence design'd him above the other Apostles, but his foresight of those great Temptations he would be obnoxious to, and the extreme danger he would be in thereupon, of utterly deserting him. All which is abundantly confirm'd by our Saviour's acquainting him with his future denial of him, [ver. 34.] immediately after he had told him of his Intercession for him, [ver. 32.] notwithstanding his forward Promise of going with him even into Prison, and to Death it self [ver. 33.] And what is all this to the Infallibility of the Pope? What connexion betwixt a Prayer upon occasion of St. Peter's Frailty, and the Inerrability of his Successors? just about as much as betwixt two contrary Propositions. Besides, that St. Peter's Denial of his Master being no more than *practical*, as I may call it, and as all their own Authors grant, extorted from him through fear; not the *speculative* result of his Conscience

science and Judgment (for doubtless he did not fall into the damnable Error of disbelieving Christ to be the *Messias*) our Saviour consequently prayed for the non-failure of his *Practical*, not of his *Doctrinal* Faith; that is, not that he might not always *hold* the Truth, which he did whilst he denied it, but that he might, after his apprehensions of danger were over, *confess and assert* it again. So that if this Text and Prayer were granted to reach the Popes, which it was never intended for, it should rather secure them against the prevalency of Fears over their Wills in times of Temptation, than against Error or Heresy in their Understandings, for of that it speaks not at all.

But perhaps then the Mystery is couch'd in the latter part of the Text in these words, *When thou art converted, i. e.* \* *hast repented of thy denial of me, strengthen thy Brethren, confirm and establish the dissident and wavering Christian; make me this return of my assistance to thee: for if thou hadst not been supported by my Care and Providence, thou couldst never have held out against the Assaults of the Devil; considering therefore thy own case, be favourable to others, aiding and showing Humanity towards them; as the excellent Chrysostom paraphrastically explains the words. And if such a friendly and Christian Office as this cannot be perform'd without Infallibility in the Undertaker, as the fierce Maldonate profoundly argues upon that place, I see not why every Parish-Priest, every Christian, nay every Heretick, is not capable of being as infallible as the Pope himself; for even we, I hope, are most of us able to strengthen and confirm our Brethren, when, by the clandestine Suggestions of Romish Emissaries, they begin to waver and stagger in the Profession of their Faith. Proceed we now from the Gospel of St.*

\* Ambros. in Pl. 43. Theophyl. in loc.

Homil. in Mat. 26. Caten. gr. in Lucan.

Quomodo firmare possunt, si errare possunt.

St. *Luke* to that of St. *John*, where, in the first place, we are assaulted with the promise of our Saviour to his Disciples in *Chap. 14. 16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* For ever, says the Guide, *i. e. both with the Apostles and their Successors*; who shall therefore be infallible as they were. The occasion and coherence of the words with the preceding Context, will give light to their meaning. The Disciples of our blessed Lord being sensibly touch'd, as appears from the first Verse of this Chapter, with the News that some of them should betray him, *Peter* himself deny him, \* and he die, and leave them destitute of the Support and Conduct which his Presence had afforded them, and which was still in an extraordinary measure requisite for them who had so many Hardships and Difficulties to encounter: He endeavours in this Chapter to † allay that trouble and disquiet of Mind they labour'd under, as by several other Considerations in the former part of it, so particularly by this in the 16th Verse, that tho he went from them to his Father, yet he would certainly prevail with him to substitute one who should abundantly supply the place of that Comforter || he had been to, or Advocate for, them, and who should tarry with them, not for the space of a few Years only, \* as he had done upon Earth, but continue with them as long as they liv'd. An Exposition so easie and natural, and with all so well attested, that tho it sufficiently overthrows the Argument of the *Guide*, and indeed any other infallible Cavil that can with tolerable colour be made from this place; yet I think my self obliged to speak a little more particularly to it.

First then, I observe, that in this place here is no promise made that any way relates to *Truth of Doctrine*,

Cap. 1.

Cap. 13. v. 21.

\* C. 13. v. 36.  
Cyril. Alex.  
in v. 1.

† Hoc ait  
ἐπαρηγοῦν  
ἐκ. comforting  
them, Chrysost.  
in loc.

|| Another Com-  
forter, ἄλλος  
ὡς ἐμὲ. Chry-  
sost. in loc.  
\* So Theo-  
phyl. in loc.  
So Maldonat.  
So Ferus.

Hebrais est  
ἐὶς αἰῶνα,  
Grot. in loc.

*Strine*, but of the Holy Spirit only under the peculiar Consideration of a *παρηγορητής*, a Comforter, or Advocate (as *Isidore* \* with several others, not *Assistent*, as the *Guide* loosely renders it, to countenance his Hypothesis) one who should strengthen and support them under the pressure of their Afflictions, plead their Cause with the World [ *Mat.* 10. 20. ] as he would do with his Father, help their Infirmities in their Prayers and Supplications, [ *Rom.* 8. 26. ] reprove and convince their Adversaries, [ *John* 16. 8, &c. ] and the like; all which Comforts and Assistances the Circumstances of the Apostles did in a peculiar and extraordinary manner require, and which we doubt not but will, in what measure the Divine Goodness shall think fit, be still continued down, not only to their *Successors*, if this were all the *Guide* meant by his Inference, but to any one else who shall, as they did, conscientiously assert the Cause, and suffer for the Testimony of Jesus.

*ex opinione  
vult, says  
Chrysostom.  
\* Isidor. Hispal.  
l. 7. Origin.  
c. 2. See 1 Joh.  
2. 1.*

And what now, in the second place, is this to Infallibility? Is every one with whom the Comforter abides, or, what is the same thing, who enjoys the comfortable Influences of the holy Spirit, infallible? No, unless we will admit of as many inerrable Guides as there are pious and good Christians in the World.

But, thirdly, supposing, not granting, that the words contain'd any promise of Infallibility; How come *St. Peter's* Successors, to call them so for once, to be interested in it exclusively to the Successors of any of the other Apostles, to whom it was jointly and equally made with *St. Peter*?

And, lastly, let them take this along with them, that the Promise concerns them only, *who love God and keep his Commandments*, as 'tis conditionally express'd in the 15th Verse, which looks like a *Proviso* against

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those numerous wicked Popes, acknowledg'd such by their own Writers, and against several Councils too which we know of, who have been acted purely by Pride, Interest and Ambition, the Fruits of the Spirit of this World, with which the Spirit of God can no more *abide* than Light can with Darknes, or Contraries with one another.

Another Text by which they would farther prove Infallibility lodg'd in the Church, that is, their own forsooth, exclusive of all others, is the 26<sup>th</sup> Verse of the same Chapter, where our Saviour tells his Disciples, that this same Comforter, *which is the Holy Ghost, whom the Father will send in his Name, shall teach them all things.*

But that this place respects those only to whom it was immediately address'd, will appear, 1. From a true and genuine Exposition of it; as indeed all the strength of their Arguments from Scripture, lies only in forc'd and disjointed Misinterpretations of it. And, 2. From the reason of the thing.

1. The occasion and meaning of the words is purely this. The Disciples of our blessed Lord, notwithstanding the long and familiar Conversation they had with him, were yet so slow of Heart, as he expresses himself upon this very occasion after his Resurrection, to believe and understand the Doctrines he had inculcated to them, that they doubted of many things he said, and could not comprehend a great many more, as is most strongly evident from the last Chapter of St. Luke's Gospel, in the 25<sup>th</sup>, &c. 32<sup>d</sup>, & 45<sup>th</sup> Verses, as likewise from the 5<sup>th</sup>, 7<sup>th</sup>, 11<sup>th</sup>, and 22<sup>d</sup> Verses of this very Chapter we are now upon, to spare farther Instances. To remove which melancholy Consideration, that might otherwise have had an ill effect upon them, he

Luke 24. 25.

St. Chrysost.  
Homil. 75.  
in Johan.

Chrys. ibid.

he tells them to this purpose, that tho they did not as yet clearly comprehend *those things which he had spoken unto them whilst he was present amongst them*, [ver. 25.] yet that *the Holy Ghost, whom the Father should send them*, would teach them, i. e. farther reveal and explain, and confirm them in the true meaning and certainty of *all those things* wherein he had before instructed them; or, as the Evangelist in the subsequent words, comments upon himself, *bring all things to their remembrance, whatsoever he had said unto them*: and that therefore, as 'tis express'd in the next Verse, *they should not trouble their Hearts, nor be afraid*, because of his departure, for that the Holy Ghost whom (say *Chrysoft. and Theophyl.*) he so often calls *Comforter*, by reason of the great Anxieties they were in, should enlighten their Understandings, and establish them in the Truth. So that in the second place, from the words thus explain'd, common Reason will inform us, that they respect only those to whom they were immediately spoken, who being to convey the Truths of the Gospel down to future Generations, which they did not as yet fully understand, stood in need of an extraordinary Illumination and Assistance from the Spirit to *bring things to their remembrance*, (theirs, and not their Successors, who having yet learn'd nothing, could forget nothing) and which must consequently cease, after having enabled them to deliver the Canon of our Faith, whether by Scripture separately, or in conjunction with original Oral Tradition, (to take in their own Hypothesis) unless indeed the Spirit did not in their days perfect his Revelations, but left some farther Discoveries of his Mind to be made to the after-Ages of the Church; which is rank and endless Panaticism.

*Ἀποκαλύψων*  
Cyr. of Alex.  
explains it by.

Chrysoft. Homil. 77. Theophyl. in loc.

And thus likewise are we to understand those words in *John* 16. 13. where our Saviour tells his Disciples, that *when the Spirit of Truth is come, he will guide them into all Truth*; another pretended Proof of their *Infalibility*. For our Lord having in this Chapter acquainted them with the Tribulations they must suffer for his Sake, (v. 2.) as likewise with his Departure, (v. 5.) adds (ver. 6.) that because of these things *Sorrow had filled their Hearts*; whereupon he proceeds (ver. 7.) to cherish and support them, as before with the considerations of the Advantages they would reap from the Presence of the *Comforter* he would send, of whom having spoke more particularly as far as ver. 12. He there tells them plainly, That *he had many things to say unto them*, more ample Discoveries of the Nature of his Kingdom to make, but that at present, by reason of the Veil that was yet in some measure over their Understandings, *they could not bear them*; but that *when the Spirit of Truth should come*, (the Spirit not of the Old, but of the New Testament, as *Chrysostome* and *Theophylact* ingenuously expound it, whose Spiritual Nature they were farther to be inform'd in) *he should guide them into all Truth*; discover to them the present Insignificancy of the *Judaick* Rites and Sacrifices, the necessity of the Abolition of the whole *Mosaick* Oeconomy, and the state of that Spiritual Kingdom he designed to establish in the World. All which things the *Spirit* should guide them into the knowledg of, because, as it follows in the next words, *he should not speak of himself, but whatsoever he heard, that only he should speak*, i. e. nothing besides, nothing contrary to what our Saviour had taught before him: for as the excellent *Chrysostom* descants upon the words; as our Saviour spoke not of himself, but what he receiv'd from his Father;

Chryf. & Theoph. in Johan. 14. 17.

Origen l. 2. advers. Celsum.  
Cyril. Alex. in loc. See Acts 15. 28.

Chryf. homil. 77. in Johan. ὁ δὲ ἑρμηνεύει, ὡς ἰδοὺ παρὰ τοῦ κυρίου. sic Theoph. in loc.

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so neither was the Holy Ghost to add any thing new of his own, but to teach only what was conformable to the precedent Doctrine of our Saviour. So that that still, as now delivered down to us, by the Inspiration of the Spirit, must be the Rule by which, above all things, we are to measure whatsoever Claims Men lay to his infallible Guidance and Conduct, (from which Rule notwithstanding they most notoriously deviate, who are the boldest Pretenders to his Oracular Inspirations, all utterly unnecessary) at least in the way of an ordinary and standing Director, to the succeeding Centuries of the Church, after the Canon of our Faith completed, seal'd up, and once deliver'd to the Saints, by the Apostles and Evangelists, the once for all inspired Pen-men of the New Testament, to whom alone these Promises, and consequent Assistances were necessary, and to whom alone therefore they extend. Hold there, says the *Guide*, in his Argument from these three Texts of St. John's Gospel, *For then what would become of the Nations, that after their Times, were still to be instructed? What would become of them? Why, they were to be instructed out of the inspired Writings those left behind them. Ay, but what would become of them, especially when any Controversies should arise* (and upon this hinge turns the whole Argument of that tedious Book) *concerning the understanding of the Apostles Writings? which Writings are misunderstandable it seems in things necessary; for St. Peter saith, in his time, the Unlearned wrested them to their own Destruction [2 Pet. 3. 16.] that Effect not following upon wresting things unnecessary: therefore that Assistant* (meaning the Holy Ghost) *needful not only to the Apostles in their Writings, what he taught them; but to their Successors also, in interpreting what they wrote.* The Sum of all which is this, that the

Scrip-

G. 1. par. 7.  
pag. 5.

Scriptures are not plain in things necessary to the Salvation of those for whose Salvation they were writ, and that therefore there is still the same need of the Direction of the Holy Ghost to interpret them aright, as there was at first to pen and indite them. In answer to this, so far only as shall not carry me beyond my first design. *First*, then (to pass by those dishonourable Reflections hereby cast upon the Scriptures, and consequently upon God himself, the Author of them) what Service could the continuance of the Inspirations of the Holy Ghost do the Apostles Successors in the Interpretation of Scripture, when it did themselves so very little as not to enable them to write plainly and intelligibly, even in matters necessary to the Salvation of those for whose sakes they wrote, and whose Salvation they thereby design'd to advance? For doubtless that Holy Spirit was as clear and distinct then in his Revelations of necessities as since. If not, it must be said that he improv'd, upon second Thoughts, either in his Will, or his Power, to reveal and indite them more plainly than he did at first. The latter, I presume, they dare not affirm, and what reason can the Wit of Man assign of the former? But, *2dly*, How does it appear from that Text of St. Peter [2 Pet. 3. 16.] that the Scriptures are not plain in things necessary?

For, *first*, is it not evidently there said that the Misinterpretations made of them were forc'd and unnatural, such as Men *wrested* and extorted by perverse Expositions of them?

Δυσκόλῃ τε καὶ ἰσχυρῇ  
ἀποστολῇ καὶ ἐπιστολῇ  
καὶ ἐν διαφόροις ἑρμηνείαις  
καὶ ἐν ἑτέροις ἑρμηνείαις.  
Oecum.  
men. in loc.

*Secondly*, Were they not only the *Unlearned* and *Unstable*, the ignorant and wavering, and as *Oecumenius* farther describes them, wicked and ungodly Christians who thus did violence to some parts of the Scriptures?

And

And, *Thirdly* then, will any Man, unless as unlearned and unstable as they, affirm that nothing is *plain* which *ignorant* and *perverse* People may violently *wrest* to whatsoever sense and construction they please to put upon it? If so, then nothing under the Sun can be made plain and intelligible, because every thing may be wrested, abused and eluded. I would desire to know if the Wit of Man can make any thing more plain and intelligible than the Humanity of Christ is in the Scripture? and yet I doubt not but the *Guide* has heard of those who denied it.

*Fourthly*, How shall Infallibility in the Church prevent or remedy such Misinterpretations now, when it could not in the days of the Apostles, whose Infallibility was unquestionable? Every one knows the gross Heresies that infested the Church, even in some of their Days. And if St. Peter himself *in whose time*, the *Guide* acknowledges, idle extravagant Men perverted the Scriptures, could not yet by his Presence, Discourses and Authority, end the Controversies they had rais'd; how shall one of his Successors, or a Council of Bishops, &c. under him, falsely pretending to the guidance of the Spirit, do it by their arbitrary and unscriptural Decisions?

*Fifthly*, This reasoning is altogether delusory and inconclusive, that whatsoever place of Scripture may be wrested to a Man's Destruction, must contain an Article of Faith or Practice, absolutely necessary to Salvation: I need but instance any where almost to refute it: What Doctrine of necessary Faith or Practice does that Saying of our Saviour in *Matth. 10. 34* exhibit to us; *That he came not to send Peace on the Earth, but a Sword?* and yet should any Man *wresting* these words from the Context and Scope of the Discourse, which is but too usual neither in Expositions of Scriptures, conceive of

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our Saviour as of a publick Disturber of the Peace of humane Societies, and die in that Opinion; or otherwise think himself obliged to practise accordingly, and become thereupon a publick Incendiary; I am apt to believe that either of these *Wrestings* would cost him his Salvation. Again, what Article is there of either necessary Faith or Practice express'd in these words of St. Paul, Rom. 5. 20. *Where Sin abounded (viz. by the Law) Grace did much more abound (viz. by Christ)* and yet it seems there wanted not those who *wrested* it to this *destructive* Sense, that we should continue in Sin, that Grace might abound (Rom. 6. 1.) and which is indeed the instance, by which *Occumenius* illustrates and explains this Passage of St. Peter concerning those who wrested some things in St. Paul's Epistles to their own Destruction?

And, but to instance once more; they who can infer a blind and implicate Obedience to all the Doctrines of their Teachers from this place in one of St. Paul's Epistles, that *the Spirits of the Prophets are subject to the Prophets* (1 Cor. 14. 32.) as this unanswerable Guide, Cap. I. p. 7. out of either his great Ignorance or wilful Mistake, do's, may very well wrest some things in his Epistles to their own Destruction, if such Teachers should not prove infallible; and yet this Text contains nothing of necessary Faith or Manners in it; the plain meaning of it being only this, that the Spirit by which the divinely inspired Preachers were acted in their extemporary Discourses, as was frequent in the Infancy of Christianity, did not operate upon them by any violent and irresistible Impulse, as the Diabolical Spirit did upon his Enthusiasts, but that they could speak or hold their tongues at their pleasure. Of this Text see before, page 27, &c.

But

But perhaps I have dwelt longer already on the *Guide* than his fallacious reasoning deserves. I pass on therefore to the next Book in order, the *Acts* of the holy Apostles; where we find that from that Expression in the Letter of the Apostolick Synod to the Gentile Converts, about retaining and rejecting the *Mosaick* Observances, *it seemed good to the Holy Ghost, and to us*, (Act. 15. 28.) they infer the like Presidency of the same holy Spirit in all their General Councils. But for what reason? I can find none assign'd. The Representer indeed says he *doubts* not of it; but his Presumption is no Argument with us: and what has been already said upon the foregoing Texts of St. *John's* Gospel, the Spirit's guiding them into all Truth, &c. to which without doubt the Apostles had an Eye in this particular Expression, is sufficient to limit this, as well as the Promises upon which it is built, to their Determinations only; not that we question the *Assistance* of the Holy Spirit, which yet is far enough from *Infallibility* to any of those Councils who, in godly sincerity, shall in after-Ages determine according to the Rule they have left us; and therefore still the Conformity of their Definitions with that must evidence his Influence and Assistance, (which does not make them inerrable neither) and not a pretended Assistance at all adventures the Divinity of their Doctrines; which is to begin at the wrong end, and beg the question. And I cannot dismiss this Text without this particular Remark; that the fulminating anathematizing Humour which has so much reign'd in their Councils, is Argument enough to me, that they have been acted by a quite contrary Spirit to that which inspired the Apostolick Synod with such admirable Moderation and Temper, in their composing the celebrated Controversy touching the necessity of *Mosaick* Ob-

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servances after Conversion; for they would not proceed to an absolute prohibition of them, which might probably have exasperated the Judaizing Zealots into an absolute Apostasy, and yet show'd that tender regard to the Gentile Convert's Liberty, as to impose upon them no other Observances than what were requisite in that Exigency of Affairs in order to a perfect Union betwixt them for the more successful Advancement of the common Interest of Christianity.

Another Text we are assaulted with, is, I think, peculiar to the *Guide*, in the fourth Chapter of the Epistle to the *Ephesians*, ver. 14. where the Apostle speaks of the perpetual use of the Ministry for the full and compleat building up of the Church, [v. 11, 12, 13.] *That we henceforth*, says he, [v. 14.] *be no more Children, tossed to and fro, and carried about with every Wind of Doctrine. Which Winds of Doctrine*, subjoins the *Guide*, *since the Writings of the Apostles, and concerning the sense of their Writings, blowing in the Church, and carrying the unstable to and fro, argue the same necessity of such Doctors still, i. e.* such as were the Apostles themselves.

But first, as has been already observ'd, those Doctors could not suppress the Winds of false Doctrines from blowing in the Church even in their own days, whilst they were yet alive to explicate and interpret the sense of the Doctrines they taught, it never being the design of infinite Wisdom irresistably to force Truth upon any Man's Understanding; but to leave us to the freedom of our choice in our Opinions, which, by reason of the Prevalencies of Mens debauched Inclinations, Passions, Interests, &c. must, as the Apostle speaks, occasion Heresies in the Church, that they who are approv'd may be made manifest: And if so, much less can the most presumptuous pretence to Infallibility in explain-

explaining the Scriptures now, be suppos'd commensurate to that undesign'd, unnecessary end of preventing or removing all difference of Opinion in Religious Matters. For, secondly, Unity of Opinion in Matters not necessary is it self not necessary, whatever Conveniences we may fancy would accrue to us from it, and is indeed in this laps'd state of Humanity utterly impossible; and as for things necessary, either of Belief or Practice, they are so plainly contain'd in those Writings these inspired Teachers have left us, that they who will not hear them, neither will they be perswaded of them, tho a visible Judg should arise even from the Dead. And indeed, thirdly, That the Religious Unity here said to be procured in the Church by the Doctors and Teachers spoke of in this Chapter, respects only the great and necessary Articles of our Christian Faith, own'd, God be thank'd, by all Christian Churches, but concerning which, the *Ephesians*, in the infancy of the Gospel, were *lost* to and *fro* by the Jews and Philosophers that abounded amongst them, the Men *who laid in wait to deceive*, is evidently the sense of St. *Ambrose* and *Theophylact* upon this place. And fourthly, After all, the World wants still to be inform'd why the *Doctors* and *Teachers* who are to keep us stedfast in the Profession of a right *Faith*, should be only those who live in Communion with the Bishop of *Rome*, the Question which they are pleas'd to beg all along.

Ambros. in  
v. 13, 14.  
Theoph. in  
v. 14.

Another Text they urge is that Character which St. *Paul* gives of the Christian Church, that it is *the Pillar and Ground of Truth*; and that *surely*, says the *Guide*, *from its Teachers being so*. To which 'tis answered; First, That by Truth here are meant those truly Catholick and Fundamental Doctrines of Christianity, own'd and confess'd (*ὁμολογούμενος*, as the

1 Tim. 3. 14.

Apostle speaks in the next Verse) by all or most Christian People, God be prais'd, at this day, *viz.* as it follows in the Context, that *God was manifest in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory*, which is far from an absolute exemption from all manner of Error of whomsoever the words are understood. *2dly*, That by Church here is meant the Church universal, not any particular Societies or Communion of it, (and therefore not the Church of *Rome* exclusively of all others) unless we understand it of what *in Duty* they *ought* to be, not what they always actually and of necessity are; for, to go no farther, the *Asiatick* Churches are a sad and deplorable instance that particular Communion are not always *Pillars* and Supporters of the Christian Truths, of which the Church of *Ephesus*, to which these words have a more peculiar and immediate relation, was one, and is long since, amongst the rest utterly subverted and brought to desolation; an unanswerable Argument that the Apostle by these words could never mean that any particular Church should necessarily be preserv'd from, even damnable and destructive Error. *3dly*, That as the words relate not to any one particular Communion, now extant, more than to another, so neither to their *Teachers*, who as they all of them ought in a more special manner to be *Pillars*, *i. e.* strenuous Asserters and Defenders of the Christian Truths profess'd in the respective Communion of which God has made them the Overseers, and are frequently with regard to their *Office* and *Duty* so stiled; so likewise, amongst Ecclesiastical Writers, are, and may still any eminent Persons in the Church, whether for Learning, Piety, Constancy in Tribulations

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ons [Rev. 3. 12.] or the like; any one, I say, proportionably to his steadiness in the Faith, and the Service he does the Church, be justly dignified with the Character of a *Pillar* in it; that is, of one who in his way upholds and supports it. There is therefore no necessity of applying this Title to the Clergy only, since the Laity as well as they, according to the measure of their Abilities and Piety, or their contraries, may, or may not, be *Pillars in the Temple of their God*. 4<sup>thly</sup>, And what Coherence now betwixt this and Infallibility? Can no Man well grounded in the Faith, defend it by his Writings, or adorn it by his Conversation, unless he be infallible? at this rate of arguing most private Doctors amongst them, nay, the *Guide* himself may, in time, lay claim to his great pretended Prerogative of General Councils.

But this Text being so fully illustrated and explain'd in a late pious and learned Treatise, intituled, *The Pillar and Ground of Truth*, I shall remit the Reader thither for his farther satisfaction, contenting my self here with the addition of this single Reflection; that Men are certainly hard put to it for Proofs, when they shall build the prime Article of their Faith (for such is the Doctrine of Infallibility to them) upon Metaphorical Expressions, such as are the words *Pillar and Ground* in this place, and the word *Rock* before, in the 16<sup>th</sup> of St. Matthew. Another place peculiar to the *Guide*, is in the second Chapter of the second Epistle of the same Apostle to Timothy, at the 12<sup>th</sup> Verse, where he tells us, that tho *Hymenæus* and others had err'd concerning the Truth, particularly in the Doctrine of the Resurrection, [expounding it metaphorically, of a Resurrection by our Children, says St. Ambrose] yet nevertheless the Foundation of God (*the Church, its Doctrine,*

*Doctrine, and its Children*, says the Guide) *standeth sure*. But first, it can never be prov'd that this Stability here mention'd is peculiar and appropriate to the Church of *Rome* and her Doctrine, which is all along taken for granted. For, secondly, The place manifestly speaks of the *Foundations*, or prime *Fundamental* Articles of the Christian Faith, such as the Doctrine of the Resurrection, here contested, is own'd and asserted by all Christian Churches as well as the Roman; which, tho, says the Apostle, they may be perverted by evil and designing Men, to the seduction of *some* wavering and unstable Christians, yet nevertheless such Heresies shall never so far prevail, but that these *Foundations* shall remain firm and unalterable to the World's end : and let the *Guide* make the best of this he can.

Theoph. in  
loc.

But yet farther, recommend me to him for his Industry in endeavouring to prove this grand Article of his Faith out of the prophetic and mysterious Revelations of *St. John* ; from that place particularly, where *our Saviour* is described walking in the midst of the *seven Mother-Churches* of Asia, and holding their Bishops in his hand : For what more unlucky instance could he have chosen to show the *Indefectibility*, as he loves to call it, of any Church, than this of the *Asiatick* Churches, who began so early a defection from the Faith, and are long since brought to utter Desolation. If he say, he means it of the Church universal, then we are agreed, provided only that he do'nt tacitly put that senseless Illusion upon us, of the Church of *Rome's* being the Church universal.

Rev. I. 13, 16.

But lastly, above all, we can certainly never sufficiently admire the Sagacity of this incomparable *Guide*, who has found out a visible Infallible Judge of Controversies, authoriz'd by the great Apostle himself, in every

Exhor-

Exhortation of his to Charity, Peace, and Unity, whether in Affections or Judgment. St. Paul exhorts the *Philippians to stand fast in one Spirit, to be of one Mind, striving together for the Faith of the Gospel, to have the same Love or Charity (for each other) to do nothing through Strife or vain Glory, but in lowliness of Mind, to esteem each other better than themselves*; and therefore there is an absolute necessity of a visible Infallible Judge in Controversies, and he in the Church of Rome too, not in that of *Philippi*, to which this Epistle was wrote. Where's the Connexion? the same Apostle writing to the Church at Rome, exhorts them to *be of the same Mind one towards another, not to mind high things*, (Ecclesiastick Monarchy, Temporal Grandeur, Sovereignty over Mens Faith by pretending to an Infallible Spirit, than which things nothing can be *higher*) and therefore, for this very reason, there is a necessity of those things from which, in the general, the Apostle dehorts them.

Cap. 1. p. 6, 7.  
Phil. 1. 27.  
& 2. 2, 3

Rom. 12. 16.  
See the Guide.  
c. 1. p. 6, 7.

'Tis a great Happiness, I find, for a Man to have once got a Name in the World, for generally 'tis sufficient to dub the most elaborate trifling with the title of the profoundest reasoning amongst the crowd of his profess and unthinking Admirers. Had any of their late Writers (if they deserve the name) of the Sheet of Paper size, wasted a little good Ink upon such stuff as this, few I believe or none would have thought it worth their notice; but it being the *Guide*, the profound and knotty *Guide*, who has discover'd an Infallible Judge speaking in such Texts as these, we must out of Civility make some return to his Remark, and that shall be as short as possible, in one word; if the Apostle had known that any such thing was to have been established in the Church, all his Exhortations to agreement in

Judg-

Judgment, all his Injunctions against Heresies, Schisms, and Divisions had been utterly superfluous and impertinent. For to what purpose is it to exhort Men to that, which must of necessity be, as long as they own themselves Christians; upon this supposition of the Divine Institution of an earthly infallible Judg? Or, to what purpose again, to dehort Men from that (Religious Faction and Division) which, upon the same supposition, could never have infested the Christian Church?

There remains but one Text more urged by the *Guide* for a blind and unlimited conformity to the Doctrines of the *Roman Church*; and that is in *Heb. 13. 7. Remember them which have the Rule over you, who have spoken unto you the Word of God: whose Faith follow, considering the end of their Conversation.* But were they the Clergy of the Church of *Rome* who had the Rule over, and had spoke the Word of God unto the *Hebrews*? And if not, how is their Faith, such especially as it is at this day, concern'd in this Exhortation? which in short, is design'd only to establish the *Jewish* Christians in the Faith against the Attempts of all Persecutions to the contrary, by the noble and illustrious Precedents in this kind, of those Pastors and Teachers whom God had set over them, as his propounding the *end of their Conversation* to be more remarkably consider'd, seems naturally to import. The *Faith* which they are here exhorted to imitate in their own *Conversation* being *practical* only, that Plerophorie, or full Assurance which relates to the Promises; not *speculative* or *dogmatical*, such as the intellectual Pride and Curiosity of after-Ages brought chiefly upon the Stage of the Church; when Creeds began to swell in proportion to Mens fruitless Debates, beyond their own Divine and Original Dimensions.

And

And now I think I may safely dismiss the *Guide*, and this Subject together ; being willing to pay that Deference to the common Vogue even of Adversaries, as to think, that if they pretend to any more Artillery of this Scripture-kind in defence of their Cause, he has certainly made use of those Pieces of Ordnance that would carry the truest and the farthest against us ; which yet we have seen, have either miserably overshot, or fall'n short of their Mark ; and are indeed only such, both for their number, and the violence he has offer'd them, as seem to confirm us that one design he had in alledging them, was in consequence of the general Argument of his Book, the deciding of Controversies by a *Majority of Voices*, howsoever corrupted and debauched to speak the Sentiments of the present Church of Rome.

My design was principally to take into consideration the Texts of Scripture made use of by the *Guide in Controversies* for the proof of his Churches *Infallibility* : presuming that all other Scriptures produced by others would stand or fall with these, which one of his Character had chosen out to settle his Cause upon. And if I have shewed those which he has urged to be impertinent to the Cause in hand, I may well suppose the rest which I find in the *Catholic Scripturist*, and the *Touchstone &c.* will not be able to keep the Field, after the former are discomfited. The *Catholic Scripturist* hath two Chapters upon this Argument, the first is of the *Infallibility of the Church* : the second, That *the Roman Church is this infallible Church*.

For proof of the first he hath collected thirty several Texts, which he has reduced under three general Heads.

Point 5.

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I shall give the Reader a brief account of the chief of them, and by which he will be able to judg of the force of the rest.

*Arg. 1. 2. 1.*

*The first sort of Texts, saith he, are these, by which either God commands us universally to follow his Church; or speaks that of his Church, which could not be delivered as it is, if this Church could err. So Isai. 2. 3. Let us go up to the Mountain of the Lord, and he will teach us in his Ways; and we shall walk in his Paths. Verse 4. And he shall judg among the Nations. Whence he infers; Behold Christ erecting a Tribunal in his Church to judg among Nations, and decide all their Controversies, which must needs suppose Obedience to be yielded to this Judgment.*

*Answer.*

Without doubt God will have a Church in the World, and that the Church is to teach the Truth, and to be obeyed in the Doctrine it teaches. But as there is a Rule by which the Church is a Church, and a Rule according to which it is to teach: so we are to find out the Church, and to try the Doctrine it teaches, by that Rule. And as it is not the Church, without it be the Church describ'd in that Rule; so its Doctrine is not to be received, nor is the Church to be obeyed, unless its Doctrine be consonant with and agreeable to that Rule. So we are required to try the Spirits by the Doctrine, 1 John 4. 1, 2, 3. and if the Doctrine differ from the Doctrine before taught, whoever it be that teaches, whether an Angel, or an Apostle, or a Church, it's to be disclaimed, and is under an *Anathema*, Gal. 1. 8, 9. And therefore our Saviour that taught them to observe what the Scribes and Pharisees,

*that*

that sat in Moses's Seat, bid, *Mat. 23. 2, 3*, yet elsewhere cautions them to beware of their *Doctrine*, *Mat. 16. 6, 11*. But of this see before, *pag.*

So far is it from Truth, as well as from the Scripture he alledges, that *Christ has erected a Tribunal in his Church to decide all Controversies*, and which he commands us *universally to follow*.

The second sort of Texts, proving the *Infallibility* of the Church, contain such glorious Titles given her, or such admirable things spoken of her, as must needs be vain and truthless words, if ever the Church prove a Mistress of Errors; obtruding them to her Children for Divine Verities. First, *Psal. 132. 13, 14*. The Lord hath chosen *Sion*, &c. This is my Rest for ever, here will I dwell. Now *Christ's dwelling-place* is his visible Church, *1 Tim. 3. 15*. But how could it be his Habitation and Rest for ever, if a Storehouse of Errors?

1. By this Argument the Jewish Church (of which the Psalm speaks) was as infallible as the Christian, and the Church of *Ephesus* as the Church of *Rome*; since wherever there is a Church, there is the House of God. *Ans. 1.*

2. The being God's House, secures it no more from Error than from Sin: And his Argument will equally prove the Church impeccable as infallible. Thus in his way, *How could it be his Habitation and Rest for ever, if a Storehouse of Impiety?*

3. The Being of a Church is one thing, and the Infallibility of it another. The Promise of a *Rest for ever* (if taken in it's full extent) may infer that there shall be a Church, but not that there shall be an Infallible Church.

*Arg. 3. n. 18.* The third sort of Texts to prove this Infallibility contain such as plainly say, that God will still direct his Church to follow Truth, or that it shall not revolt from the Truth, &c. Behold how plain and direct a way to Truth is promised the Church of Christ, Isa. 35. 5. Then shall the Eyes of the Blind be opened, &c. And a High-way shall be there, and it shall be called the way of Holiness [the Holy Catholick Church] the wayfaring-Men, though Fools, shall not err therein. It is therefore a way infallibly leading to Truth. So Chap. 59. 21. This is my Covenant with them, my Spirit that is upon thee, and my words which shall be put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, &c. for ever.

*Ans. 1.* These Texts, and the like, do declare what Privileges God will grant to his Church: but among all of these I can find no promise of Infallibility; or if so, what is not made to every one, or any one in the Church as well as the other: For all are concerned in it that have *weak Hands* and *feeble Knees*, ver. 3. that are of a *fearful Heart*, ver. 4. that are *blind and deaf*, ver. 5. *lame and dumb*, ver. 6. and all the *ransomed of the Lord*, ver. 10. And so it is spoken to all the *Seed* Chap. 59. 11.

2. There

2. There is as much said of securing the Church from Defilement and Violence as from Error. For is it said that *an High-way shall be there, and the wayfaring-men, tho Fools, shall not err therein?* So that *High-way* is presently call'd *the Way of Holiness*, and it's said, *the unclean shall not pass over it*: and ver. 9. *No Lion shall be there, nor any ravenous Beast shall go up thereon, but the redeemed shall walk there, &c.* and ver. 10. *they shall obtain Joy and Gladness, and Sorrow and sighing shall fly away.* But now, if notwithstanding these promises of Purity and Peace, there may be Uncleaness in the *Way of Holiness*; and Division, and Persecution, and Violence, where there is to be *everlasting Joy*: then there may be Error where *the wayfaring-men shall not err.* And so the promise of not erring doth no more imply Infallibility, or an Impossibility of erring, than the promise of Holiness and Peace implies an Impossibility of Impurity and Violence.

But however, suppose this belongs, as he would have it, to the Catholick Church; yet what is this to any particular Church? what is this to the Church of *Rome* more than to any other Church?

That we are to look for in the next Chapter, the Subject of which is, *That the Roman Church is this Infallible Church, and our Judge in all Points of Controversy.* This Question (as he truly saith) seems to import as much as the certain decision of all our Controversies. And supposing he has prov'd the true Church to be infallible, he grants there seems to be a vast labour to remain to prove the Roman Church to be this Church.  
And

Part. 6.

And here he tells us, if we may believe him, that they *are all to give full Satisfaction in this*. As how? the Book is call'd *the Catholick Scripturist*; but now he that had 30 Texts at his Service in the former *Point*, when he comes to his *vast labour*, and the *Point* that imports the decision of all our *Controversies*, finds not one; but instead of that thus brings himself off. I most earnestly beg of my Reader to note well this one *short Demonstration*, and he will see how evidently convincing it is to prove home our full Intent, tho without any Scripture. This is not directly to our purpose, but because he so earnestly begs it, and because it's *short* and *demonstration* too, we'll give it the reading. It's this.

*No Church can be the true Infallible Church, and Decider of all Controversies, which teacheth her self to be fallible—But every Church in the World but the Roman, teacheth her self to be fallible: wherefore (by evident Demonstration) no other Church upon Earth can be infallible.* So that the *Demonstration* depends upon her own Declaration, and for the which there needs no other proof. But if this be *Demonstration*; then so is Fallacy and Self-conceit: and if this be *evident Demonstration*, then Folly, and Fancy, and Presumption are Reason in Perfection. As I shall make good by a parallel Instance. It's held by many that there is a *Philosopher's Stone*, which will by its secret Power turn all Metals into Gold; but may the Impostor say, there is no one besides my self that saith they have this Stone, therefore I that say I have it, have it; and all that own there is such a Stone, tho they have it not, are bound to believe that I have it. If this be an *evident Demonstration* for him, then all the *Adepti*, and that

that employ their Time, Labour, and Diligence in the quest of it, are to rest perfectly satisfied in his Integrity, Sufficiency, and Skill, and to betake themselves to him for Direction. But we do not find that this will pass for *Demonstration* in this or any other case; and therefore he must either find out some other Characters of Demonstration than what is yet understood, or must quit all pretence to Demonstration. And if this be all the Proof the Church of *Rome* hath for its Infallibility, we have no more reason to believe it, than the Chymists have to give Credit to every Enthusiast or Impostor.

**T H E E N D.**

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**L O N D O N,**

Printed by J. D. for *Richard Chiswel* at the Rose and Crown in  
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The TEXTS examined which *Papists*  
cite out of the *Bible* for the  
Proof of Their Doctrine

CONCERNING

*The Worship of Angels, and Saints*  
*departed.* [By Samuel Freeman]

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PART I.

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IMPRIMATUR.

Apr. 26. 1688.

Guil. Needham.

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**C**ardinal *Bellarmino*, and other Romish Authors, De Sanct. Beat. l. 1. c. 12.  
in their Writings concerning the Worship of  
Angels and Saints, tell us, That as there are  
three sorts of Excellencies, so there are three  
sorts of Worship due to them.

The first Excellency is that which is in God only,  
infinite and supereminent above all; to which is to be  
paid a Religious Worship, called *Latria*.

The second is Humane or Natural, to be found in  
Men, and is subdivided into several sorts and degrees,  
according to the diversity of its Objects, and degrees of  
their Worth, whether it be Prince, or Parent, or Ma-  
ster;

C c



ster, or Prophet, or Philosopher, to which is to be paid a Civil Worship, called *Cultus Civilis*.

The third is a middle sort of Excellency, betwixt Divine and Humane, to be found in Angels and glorified Saints, to which is to be paid an inferiour degree of Religious Worship, called *Dulia*: and because the Virgin *Mary* was the Mother of our Lord, and far excell'd all other Saints, as well in favour with God as in personal Vertues and Accomplishments; therefore to her is to be paid proportionably a higher degree of this sort of Worship, called *Hyperdulia*.

The two first of these the *Reform'd* own and consent to, but deny the last, as having no Foundation in Scripture, or Reason, or true Antiquity.

We worship God with all our Hearts and Souls, with the profoundest Veneration, with the most rais'd Affections, with the highest degrees of Love and Fear, and Faith and Confidence, and that not only as he is a God of Infinite Perfections, but as he is our absolute Lord and Sovereign, the Almighty Creator and all-wise Governour of all things.

We give to Man too that Worship that is suitable to his finite and created Worth and Excellency; God having, for the Peace and order, and well-being of the World, constituted Government in it, and made some the Ministers of his Providence in conferring his Blessings on Mankind; he hath also requir'd an Homage or Worship to be done to them conformable to the Rank and Order they stand in, and to that Charge and Power they are entrusted with.

But we do not think our selves oblig'd to pay any Worship at all to Angels and Saints, as that Worship is distinguish'd from Honour and Esteem, and implies in it any Power and Dominion in them over us, or any  
Depen-

Dependance and Subjection in us to them. And therefore tho we highly honour and esteem them, and manifest the inward Sentiments of our Hearts by suitable Expressions, by blessing God for them, by commemorating their Vertues and their Martyrdom, by congratulating their Victories over the World, by propounding their Example to the Imitation of others, by rejoicing in their Happiness and Glory ; yet do we refuse to pay any Worship or Homage to them, much less that kind of Worship and Homage, which either Divine Institution, or the Consent of Nations hath appropriated to God, which in its own nature implies those Perfections that are incommunicably in the Divine Essence, which lastly signify that Trust and Dependence upon them that ought wholly to be put in God. This is that which we charge upon the Church of *Rome*, and which her greatest Champions can neither deny nor defend, tho of late they have more bent their Studies to hide her shame, than to justify it.

It is not enough that they give it a different name when the Worship is the same, that they distinguish the Worship of God from that of the Creature by the Intention of their Minds, ascribing the highest degree to the one, and a lower to the other, when they confound them together by making the external Acts of it common to both ; As God's being the universal Parent and common Benefactor of the World, challenges a publick Worship to be due to him ; so the Unity of his Nature, and the Supremacy of his Authority and Power require that that publick Worship, and all the Expressions of it be appropriated to him, as incommunicable as his Nature, and undivided as his Dominion ; the one ought to be singular and peculiar as the other, or else we put God and the Creature on the  
C c 2 level,

level, and either bring down God to the Meanness of a Creature, or exalt the Creature to the Altitude of a God.

But tho no created Excellency can have any inherent or natural right to any part of that Worship that's given to God: May not God, who is the Fountain of Honour, make a Grant of it to his beloved Favourites, and permit at least, if not require, that some part of it be exhibited to them? This is what the Romanists pretend to, but can never prove as to any one of those Particulars wherein we accuse them of giving Religious Worship to Angels, and Saints departed.

Some of those Particulars they deny, but at the same time practise: They confess *that Sacrifice is the peculiar Worship of God, and ought to be offer'd to none besides*; it being written *Exod. 22. 20. He that sacrificeth to any God, save unto the Lord only, shall surely be put to Death.* And yet do they daily offer up Christ in the Sacrifice of the Mass to God in honour of the Saints, especially of the Blessed Virgin; And how then is Sacrifice esteem'd by them an Honour solely and peculiarly due to God? They tell us also that *Temples and*

Bellar. de  
Sanct. Beat.  
l. 1. c. 12.

Bellar. eod. loc.

*Altars, as well as Sacrifice, are appropriate to God*; and yet what is more common amongst them than to erect Temples and Altars in honour of the Saints as Patrons of them, and for their proper Worship and Service?

Again, some they own, but do not pretend to prove from Scripture, but think to fetch them off by distinctions, whilst we have evident proofs from Scripture against them: Such are *burning Incense, and making Vows to them*; concerning both which the Holy Scriptures inform us that they are appropriate Acts of Worship to God.

For *burning Incense, Exod. 30. 8, 10. Thou shalt make*

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an Altar to burn Incense upon, and Aaron shall burn Incense upon it, a perpetual Incense before the Lord, it is most holy unto the Lord: and for this reason Hezekiah brake in pieces the Brazen Serpent, because the People burnt Incense to it, 2 Kings 18: 4.

For making Vows, Numb. 30. 2. If a Man vow a Vow unto the Lord, Deut. 23. 21, 23. When thou shalt vow a Vow unto the Lord thy God. And Isa. 19. 21. Vows are reckon'd up with Sacrifices and Oblations: And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do Sacrifice and Oblation; yea they shall vow a Vow unto the Lord and perform it.

Lastly, others they both own, and have attempted to prove from Scripture, such are the Religious Adoration and solemn Invocation of them. My present business therefore is to examine what is the true sense of Scripture as to these Points: Which I shall do with as much Care and Judgment as I can, and with all Faithfulness and Sincerity, shewing the weakness of the Proofs cited by the Papists in defence of them, and how very clear and strong ours are against them. For Method sake I shall cast them under these several Heads.

### I. Head.

*Altho we do not deny that Angels, and Saints departed, pray for the Church on Earth, yet many of the Texts they cite for it do not prove it.*

### II. Head.

*No proof from Scripture that Angels, and Saints departed, have an universal Knowledge of Men and their Conditions.*

### III. Head.

## III. Head.

*No proof from Scripture that Angels, and Saints departed, are intrusted with the Care and Government of the World under God.*

## IV. Head.

*No proof from Scripture for the Religious Adoration of Angels, and Saints departed.*

## V. Head.

*No proof from Scripture for the solemn Invocation of Angels, and Saints departed.*

## I. Head.

*Altho we do not deny that Angels, and Saints departed, pray for the Church on Earth; yet many of the Texts they cite for it, do not prove it.*

We believe as well as the Romanists, that Angels and Saints are in a happy and blessed State; that they have a very fervent Charity, and a most tender Concern for the Church on Earth, and are always ready to do what they are able, especially by their good Wishes and earnest Prayers, to promote its Prosperity; that they are very dear to God, in great Grace and Favour with him, and likely to prevail in their Intercessions for what things they ask according to his Will; that they know very well what must be in general the Necessities of a Militant Church, the Tribulations

tions and Persecutions it is subject to; that it is never without Enemies, and consequently never without Troubles; and knowing this, that they cannot but commiserate its State, and in Pity and Compassion towards it, pray for its Relief and Succour.

Farther; tho we do not make it an Article of our Faith, we look on it as a probable thing, that holy Bishops and Pastors, when they are gone to Heaven, have in their Prayers a particular regard to that part of Christ's Church o're which they presided; that other Saints also in Heaven may recommend the condition of their particular Friends and Relations unto God, with whom they lately convers'd in the Body, and whose Wants they then were intimately acquainted with: So *Gregory Nazianzen* tells us, he believ'd concerning his deceas'd Father, *That he did especially intercede for that Flock, o're which he was Bishop, and did them more good by his Prayers now in Heaven, than he did by his preaching when he liv'd amongst them.* So the Primitive Christians were wont to beg of the Martyrs a little before they suffer'd, *that when they came to Heaven, and had receiv'd their Crown, they would be mindful of them whom they left behind.* Famous in Ecclesiastical Story is the Agreement betwixt *St. Cyprian* and *Corne-  
lius*, *that which went first to Glory, should particularly intercede for the other at the Throne of Grace.* Orat. 19.  
p. 288.  
Epist. 57.

This we lay down as probable. Others have thought that they might go farther, and that it was no less likely, but that God may on some particular occasions, and in some Circumstances, depute an Angel or Saint to have the Charge of such a particular Person, or Country, or City; but that this was extraordinary and out of course.

Now.

Now thus much being granted, there's no need of Proofs to make it good; and yet some of those Texts they produce for it, are so little to the purpose, that were there no other, and those manag'd by no better hands; we should want sufficient Motives to induce the belief of it. But they must be excus'd; Scripture is a Weapon they have not tried, nor been us'd to fence withal. As for Example, to give you a cast of their Skill in expounding Scripture.

They endeavour to prove that the Saints in Heaven do pray for Men on Earth, from *Jer. 15. 1. Tho Moses and Samuel stood before me, yet my Mind could not be towards this People.* Which words, *Bellarmino* thinks, imply that *Moses and Samuel could, and were wont to intercede for the People of Israel.*

C. 18.

Gal. 1. 18.

I answer, they do not necessarily so; for when *St. Paul* says, *If an Angel from Heaven preach any other Gospel, let him be accursed;* he don't at all intimate that an Angel from Heaven could or was ever guilty of it: But suppose they do, it does not follow that this was their Custom since they went to Heaven, for then why did they not do it now, now when there was most need, and the State of the Jews most deplorable? But that they often did it when they were here on Earth. So that the plain sense of the Text is this: The People of *Judah* had by their Sins so highly provok'd God to Anger, that he had decreed their Ruin, and the Doom was irreversible; and this God was pleas'd to amplify by declaring that tho he had oftentimes been prevail'd with by those two

Exod. 32. 11,  
14.

holy Men, *Moses* and *Samuel*, when they were on Earth in the behalf of this People, to turn away his fierce Anger from them; yet now the provocation was so great, that if they were alive again, and did intercede for them, it should not avail, and he would not be in-

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treated for them. So St. Jerome and Theodoret expound them; *God spake of Moses and Samuel as tho* in locum.  
*they were living in the World, and were in their former Station and Condition*; and so they are explain'd by that parallel place, *Tho these three Men, Noah, Daniel and Job were in the Land, they should deliver but their own Souls by their Righteousness, saith the Lord.* Ezek. 14. 14.

The next Proof of theirs I shall take notice of, is by way of Inference, and not express in the Text: 'tis in Rev. 6. 10. *How long, O Lord, holy and true, dost thou not judg and avenge our Blood on them that dwell on the Earth?* Now, say they, if the Souls of Martyrs pray for Vengeance on their Persecutors and Murderers, much more may we suppose them to pray for Mercy and Deliverance for their fellow-Members and Sufferers.

But they certainly frame a very odd Notion in their Minds of the blessed Saints above, who think them so addicted to Revenge and Retaliation: Can they, who after the Example of their Lord, pray'd for their Enemies when they were on the Earth, and forgave their Murderers, be suppos'd now they are in Heaven in a more perfect state, to pray for Judgment and Wrath upon them? The words therefore are figurative, and by this Scheme of Speech is signified unto us, *not the Desires, and Wisbes, and Prayers, of the Saints for Vengeance on their Enemies, but only the certainty of the Divine Vengeance that would overtake them.* By *the Souls of the Slain crying under the Altar*, is meant *their Blood, and the Sin of murdering them*; and as it is said that *Abel's Blood cried for Vengeance*, so the Sin of Gen. 4. 10. shedding their Blood cried, would certainly awake and provoke the Justice of God to take Vengeance on them for it. The Fathers Ribera and Viegas so ex-



Chap. 2. 15.

plain the Text; and a Passage in the Book of *Esdra*s gives farther light to it; *Behold the innocent and righteous Blood cryeth unto me, and the Souls of the just complain continually, and therefore saith the Lord, I will surely avenge them.*

Another proof of theirs is from the corrupt reading of a Text, and not the true sense of it. 2 *Pet.* 1. 15. The words are, *I am shortly to go out of this Tabernacle, as our Lord himself hath declared unto me, but I will endeavour that you may be able after my Decease to have these things always in remembrance.*

They read them, *I will endeavour after my Decease*, that is, say they, by his Intercession in Heaven for them. We read them, *I will endeavour that ye may be able after my Decease*; that is, say we, by his diligence in instructing them while he was with them on Earth. This is the true reading and natural sense of the words; *St. Peter* did not tell them what he would do for them when he was gone, but what should be his Endeavour for them whilst he was here, *ωρδδω δὲ ἡ ἐξδοσι ἐχει ὑμῶς μετὰ τὴν ἐμὴν ἐξοδὸν*, not *ωρδδω μετὰ τὴν ἐμὴν ἐξοδὸν*. And so *St. Peter* interprets himself in the words both before and after, *ver.* 12, 13. *I will not be negligent to put you always in remembrance of these things; it is meet as long as I am in this Tabernacle to stir you up, by putting you in remembrance; and ver.* 16. *For we have not followed cunningly devis'd Fables, when we made known to you the Power and coming of our Lord Jesus Christ, but were Eye-witnesses of his Miracles.* Was there any need this Exposition might be confirm'd by their own Gloss, and many of their own Authors on the place: But *Bellarmino* himself being not over-confident that this Text is for their turn, I may venture to dismiss it without any farther Reflections on it.

From

Dum viyo  
Gloss.  
Dum vita sup-  
petit, Cajet.  
Non est ar-  
gumentum  
evidens. Bell.  
c. 18.

From a corrupted Text they proceed to Apocryphal ones: 2 Maccab. 15. 12, 13, 14. *This was his Vision, Onias who had been High-Priest—&c. pray'd for the whole Body of the Jews: This done, there appeared a Man, &c. Onias said, This is a Lover of the Brethren, who prayeth much for the People, and for the holy City, to wit, Jeremias the Prophet of God.*

Now that which I would observe from this place (besides that it was but a Dream of Judas Maccabeus, and the Book of no good Authority) is, that we do not find that Judas thereupon did either pray himself to them, or exhort the People to do it: but ver. 22. directed his Prayer to God alone; *Therefore in his Prayer he said after this manner, O Lord thou didst send thine Angel in the time of Hezekiah; and ver. 23. Wherefore now also, O Lord, of Heaven, send a good Angel before us for a Fear and Dread unto them.*

Again, they cite out of the Apocrypha; Baruch 3. 4. *Oh Lord Almighty, thou God of Israel, hear now the Prayers of the dead Israelites.* From whence they gather that the dead Israelites pray'd for the Living.

But these words may have another sense fairly put upon them. And, 1. By the dead Israelites may not be meant *those dead indeed*, but whose Condition was so distressed and desperate as every moment to threaten Death; and then the Prayers of the dead Israelites, were only the Prayers of the Israelites that were ready to perish. And for this the Verse before gives it, *We perish utterly.* Or, 2. By the Prayers of the dead Israelites may be meant the Prayers of their Ancient Worthies, which they, *tho now dead*, put up to God when they were alive; to wit, the Prayers of the Patriarchs and Prophets, when they were in the Body for the good Estate of their Posterity.

But what these Texts fall short of, others may make up; In the 1st of *Zech.* 12. an Angel is represented as interceding for the People of *Israel*. *And the Angel of the Lord answer'd and said, O Lord of Hosts, how long wilt thou not have Mercy on Jerusalem, and on the Cities of Judah, against which thou hast had Indignation these threescore and ten Tears?* And yet by the Angel here the Jesuit *Ribera* confesses is meant Christ, the only Advocate and Intercessor in Heaven for his Church and People, and backs his Opinion with the Suffrage of several of the Fathers, *St. Jerome*, *St. Ambrose*, *Origen* and others. To which purpose we may observe *Ch. 3. ver. 2.* that this Angel is called the Lord. *And he shewed me Joshua the High-Priest standing before the Angel of the Lord, and Satan standing at his Right-hand to resist him; and the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem.*

C. 18.

We believe also the *Communion of Saints*, and therefore 'tis a Calumny that *Bellarmino* puts upon us, where he says we deny it; but we believe withal that *that* may be preserved betwixt the Church Triumphant and Church Militant, without our praying to them, or their meriting for us. The Saints above and those here below make up but one Body, they differ only in Condition and Degree, they in Heaven, we upon Earth; they in rest and Peace from all their Labours, we still beating it on the Waves; they set safe out of the reach of Sin and Folly, we still struggling in the midst of Temptations; but yet we are all of the same Body: So says the Apostle, *Heb. 12. 22.* *Ye are come to Mount Sion, to the City of the Living God, the Heavenly Jerusalem, to an innumerable Company of Angels, to the general Assembly and Church of the*  
First-

*First-born which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the New Covenant.* Now being of the same Society with them, as we ought to honour their Memories, to imitate their Vertues, to bless God for their Examples, to be encouraged by the hopes of that Salvation they now enjoy, and to pray for *their perfect Consummation and Bliss both in Body and Soul in God's everlasting Glory*; so no doubt do they bear a most tender Affection to us, and have a hearty Concern for our good, and do what by the Laws of that invisible World they are permitted to do, especially by their earnest Prayers, mightily prevalent with God, to procure our Well-fare. Communion with the Saints in Heaven thus far we own, and it may be prov'd; but that on this or any other account we are to worship them, we deny, and it can never be prov'd. However the several Texts cited by them to this purpose I shall examine in the following Heads.

Communion  
Office.

Burial Office.

## • II. Head.

*No proof from Scripture that Angels, and Saints above, have an universal knowledge of Men and their Conditions.*

Here the Champions for the Papacy are at a great loss, and their Doctors disagree; they can neither prove that the Saints have this Knowledge, nor shew the way how they came by it; they would feign put us off with May-be's and Possibilities, they tell us this may be done, and that it may be done this way or that way, but can prove nothing, as any unprejudic'd Person will perceive that considers the Texts they produce for it.

The first and chiefest is St. Luke 15. 7, 10. *There is*

Joy

*Joy in the Presence of the Angels over one Sinner that repenteth*: From whence they argue that Angels must know when a Sinner repents, before they can rejoyce at it; and if they know *that*, why may they not know all other things concerning Men?

I answer; It does not follow, that because they know this one thing, they know any other, or all other things relating to Men: This we believe they know, because our Saviour hath told us so, but we have not the same reason to believe they have a general and universal Knowledg of Men, the Scripture being silent therein.

Possibly Angels may know when a Sinner repents these two ways.

1. By Revelation from God; knowing how much it would add to their Happiness, and encrease their Joy to see their fellow-Creatures happy as well as themselves; God may be suppos'd as ready by such an Information from time to time to augment their Felicity, as they are to contribute to and rejoyce in the Felicity of others; and this seems well enough to agree with the Joy that the Woman in the Parable exprest at the finding of her lost piece of Money, she not only rejoyced her self, but call'd her Friends and Neighbours together to rejoyce with her, *Luk. 15. 9. Rejoyce with me, saith she, for I have found the piece of Money which I had lost*: So may it be the good will of our Heavenly Father, not only to take pleasure himself in the recovery of a lost Sinner, but to communicate it to Angels and blessed Spirits, that they also might enjoy the Satisfaction of so agreeable and welcome Tidings.

2. By virtue of their Ministry here below for the good of those that are Heirs of Salvation. By observing in Men the Signs and Fruits of true Repentance,

tance, they may come to know when a Sinner is converted, and passing always betwixt Heaven and Earth upon God's Errands and Embassies (as 'twas represented to *Jacob* in his Divine Vision) those that ascend from Earth may tell the joyful News of it to them in Heaven.

Possibly, I say, by these two ways, Angels may come to know when a Sinner repenteth: But then why may they not by the same ways know all other things concerning Men? Why, supposing that possible too, yet there is this great difference betwixt them, *viz.* We are told by our Saviour that they do know the one, but we are not told that they know all the rest: And *if* Rom. 14. 23. *whatsoever is not of Faith is Sin*, we having no Foundation in Scripture to build our Faith on, that they have an universal Knowledge of Men and their Affairs, we must of necessity sin in believing it, or praying to them on that Supposition; and as there is no Revelation in Scripture that they have a general Knowledge of Men and their Affairs, as well as of their Repentance; so neither is there the same reason that they should; God may reveal the one to them as a thing he knew would administer to their farther Pleasure and Delight; but for the same reason they may be kept ignorant of other things, and God withhold the knowledge of them from them, being such it may be (and be sure our Sins and Vanities are such) as would redound more to their Trouble and Discontent than Satisfaction.

But did this Text prove, as you see it does not, that the blessed Angels have an universal Knowledge of Men and their Affairs, what's this to the Saints departed? These may be altogether ignorant of Men, whilst the other by virtue of their Ministry on Earth may know many things concerning them. For this therefore they urge

urge *Mat. 21. 20. That the Just at the Resurrection shall be as the Angels of God.* Now this Argument labours under the same weakness as the former ; as they prov'd before, that the Angels know all things relating to Men, because they know one thing, *when a Sinner repents* ; so now they prove that the Saints in Heaven are like to the Angels in all things, because they are like to them in one. It is apparent that our Saviour spake of an equality in State and Priviledg, and not in Knowledg and Perfection of Nature. The *Sadducees* that denied the Resurrection of the Dead, came to our Saviour and thought to justify their Atheism and Infidelity, by putting a case to him, which they imagin'd would infer an unanswerable Absurdity, were it granted that there was a Resurrection. The case was this ; A Woman there was that had had seven Husbands in her life-time ; at the Resurrection, whose Wife shall she be of them all, for all had her to wife ? To which our Saviour answer'd, she shall be Wife to none of them ; for in that other World, there is no more Husband and Wife, marrying or giving in Marriage ; but Men are like Angels, that is, immortal as they, and shall not need Matrimony to propagate their kind and to supply their Mortality, for they shall live for ever. *They shall be as the Angels of God* ; not in every respect, for as they differ in nature and kind, so they shall have distinct Natural Qualities and Operations ; but in respect only of Bliss and Immortality.

Besides, supposing this Equality was universal in every Point, in Nature and Knowledg as well as Bliss and Happiness, the Saints were not to have it till the Resurrection. So it's said, *At the Resurrection the Just, &c.* And does it follow from hence that the Saints are now what they shall be then ; that because at the Resurrection they shall

shall be as the Angels, they are before the Resurrection as the Angels.

This Equality with the Angels then will not do; Have they any more direct Proof? They think they have from our Saviour's words, *John 5. 45. Do not think that I will accuse you to the Father, there is one that accuseth you, even Moses, in whom ye trust.* But how, say they, can *Moses*, dead 2000 Years ago, accuse those that were then living, if *Moses* did not know what past here on Earth?

I reply, very well, if by *Moses* be meant (as it is in many other Scriptures) the *Writings or Books of Moses*. So *Moses and the Prophets* signify, where *Abram* thus speaks to *Dives* in Hell, *They have Moses and the Prophets*; Not *Moses* and the Prophets in the Flesh, they being dead so long before, but *Moses* and the Prophets in their Doctrine. For the Confirmation of this Exposition I might give you the Judgment of the Fathers, but 'twill be more than enough to set down Cardinal *Cajetan's* words on the place: *The Jews are accus'd by Moses, for that Moses's Writings condemn them for not believing in Jesus; The Jews also are said to trust in Moses, because they trusted in the Promises contain'd in Moses's Writings, tho they would not acknowledg the Accomplishment of them in Christ.* The Scribes and Pharisees in the beginning of the Chapter take occasion from our Saviour's curing a lame Man on the Sabbath Day, to rail at him as a Sabbath-breaker and Impostor. To which he answer'd, proving by many Arguments that he was the Son of God, and commission'd by him to reform and to save the World, to this purpose he appeals to the Testimony of *John, ch. 5. 32, 33.* to the Miracles he wrought, *ver. 36, 37.* and last of all, to their own Law, the Writings of *Moses* and the Prophets, which they seem'd so highly,

Orig. in Epist.  
ad Rom. l. 4.  
c. 4.  
Basil de Spir.  
Sanct. c. 14.  
Cyril in Joh.  
l. 3. c. 8.

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to prize and so much to depend upon, *ver. 39. Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me*: And then tells them, that if after all this they did not own and believe on him, there was no need *that he should accuse them to the Father, Moses, that is, the Writings of Moses and the Prophets* would rise up in Judgment against them and condemn them; for in not believing on him they declar'd they did as little believe what *Moses had wrote, since he wrote of him*, and therefore notwithstanding their high pretences of Faith and Zeal for *Moses and the Prophets*, they were Infidels as well to the Law as to the Gospel, and threw as much Dirt and Contempt on their Writings as on his Words, *ver. 45, 46, 47. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his Writings, how shall ye believe my words?*

Another Text they alledg in defence of this Doctrine, is *Rev. 12. 10. And I heard a loud Voice saying in Heaven, The Accuser of our Brethren is cast down, who accuseth them before God day and night*. Now, say they, the Devils can't accuse Men, but they must first know for what; and if the Devils know the Actions of Men, can we for shame deny it to Saints and Angels?

To this two things may be return'd. 1. That by the War in Heaven and the success of it, mention'd in these Verses from the 7th to the 11th, betwixt *Michael* and his Angels on the one side, and the Dragon and his Angels on the other, may be represented the Conflict betwixt the Primitive Church and the Pagan Emperors; the good and bad Angels after an invisible manner, taking their respective sides, and opposing each other;

other; and then by the Accusation the Devil is continually presenting of the Brethren before God, may be signified the wicked Calumnies and abominable Slanders of Incests, Adulteries, promiscuous Lusts, Murders, Conspiracies against Princes, and the like, that the Infidels, by the Devil's Instigation and Malice, rais'd against the Christians before the Emperour, and others the subordinate Governours of Provinces. 2. Tho it be granted that the Devil knows the Actions of Men, it does not follow that the Saints and Angels must do so too; he being a little nearer to Men on Earth than Angels and Saints in Heaven are; *He is called the Prince of the Power of the Air*, and is confin'd to this lower Region, and therefore is often so near as to see and hear Men, tho he is invisible himself; *hence he is said to go up and down like a roaring Lion, seeking whom he may devour.* Eph. 2. 2. 1 Pet. 4. 8. And when in the Book of Job he is represented as coming before God to accuse and be-lie Job, and is asked by God, *Whence comest thou?* he thus answered, *from going to and fro in the Earth, and from walking up and down in it.* Job 1. 7.

Now one would think that their Proofs run low, and their Cause is gasping, when they fly to a Parable to support it, and yet this they do and lay great stress upon it. It is that of Dives and Lazarus, Luke 16. from the 19th to the 31st Verse. They tell us that Abraham heard Dives calling to him out of Hell, that he knew very well what a sensual Luxurious Life he had liv'd on Earth, ver. 24, 25. *Dives cried, and said, Father Abraham have Mercy on me, &c. — And Abraham said, Son, remember that thou in thy life-time receivedst thy good things.* Nay, that Dives in Hell knew what was the Condition of his Brethren on Earth, and the great danger they were in, and was so much concern'd

cern'd for their Welfare as to beseech *Abraham* to send or procure them a Messenger from the dead to persuade them to repent, *ver. 28. I pray thee therefore, Father, that thou wouldst send him to my Father's House, for I have five Brethren, that he may testify unto them, lest they also come into this place of Torment*: Is there not now as much Charity in Heaven as in Hell? And may not the blessed Spirits above be supposed to be as much concern'd, and as ready to forward the Repentance and Salvation of their Brethren as the Damned beneath?

Here two things are to be consider'd:

1. That this in all probability is a Parable, and so is not to be stretch'd too far, nor an Argument to be drawn from every Particular and Circumstance in it: The proper use of Parables is rather to illustrate than prove; and if they conclude as to any thing, 'tis that only which is the main scope and design of them: Now what our Saviour principally design'd in this, is very obvious to any one that reads it; it could be no other than to shew that there remains no Mercy, no hopes of Salvation in the other World, no, not so much as a mitigation of Torments, and that no new Revelation or Miracle is to be expected thence for the Conviction of those obstinate Wretches, who would not be wrought upon by the means of Grace they have already; and therefore is not to be driven any farther.

2. But if they will argue from it as a real History, (which must be confess'd was the Opinion of some of the Fathers) it proves too much, and more than they would have it, and so nothing at all.

As, (1.) That a Spirit may have Parts and Members, since *Tongues*, and *Eyes*, and *Fingers* are ascrib'd to *Dives* and *Lazarus* in the other World before the Resurrection.

(2.) That

(2.) That the Saints in Heaven have not only a knowledg of our State and Condition, but that they have this knowledg by their own natural Power, that they *see* and *hear* us as *Abraham* did *Dives*; for since *Dives* saw and heard *Abraham* as well as *Abraham Dives*, it could not be by a supernatural Gift, unless we can think the Damn'd in Hell also capable of it.

(3.) Whereas it's said, Why may not the Saints know what's done here on Earth as well as *Abraham* knew what manner of Life *Dives* led when he was there? I answer, *Abraham* might be inform'd of this by *Lazarus* that lay in his Bosom, who had been contemporary with *Dives* on Earth, and an Eye-witness of it; now because *Abraham* knew what was the Conversation of one Man on Earth, must the Saints in Heaven have a general and universal knowledg of all Men upon it? And because *Abraham* might have this by particular Information from *Lazarus*, may the Saints come by it without any Information that we know of?

(4.) Whereas it's said also that *Dives* knew the number and condition of his Brethren, and shall we deny that priviledg to the Saints, that is in some manner granted to damned Spirits? I answer, it might not be long since *Dives* had left this World and the Society of his Brethren, and so might well remember them and what their condition was; and if from hence they argue that the Saints in Heaven retain the knowledg of their particular Friends and Brethren they left behind in this Valley of Tears, and remembring their Wants and Dangers intercede for them at the Throne of Grace, I shall not need to oppose it, it being not to the purpose; but that the Saints in Heaven should have an universal knowledg of Men, whom and whose condition they never knew, having left this World many hundreds of Years

Years before they came into it, because *Dives* in Hell knew the State of his Brethren, with whom he had liv'd on Earth and was not for any long time parted from them, is very strange reasoning, and what cannot be granted.

(5.) Again, whereas they say, that *Dives* in Hell had so much Compassion for his Brethren, as to endeavour and seek means to prevent their Damnation, and shall we think the Saints in Heaven have less Charity for their Brethren, and are less concern'd for their Salvation? I answer, No. We believe the Saints have a most tender Love and Concern for us; but we do not believe this for the sake of any Argument drawn from the Example of damn'd Spirits; for we think they have no Charity at all, but being in Hell, are wholly of a hellish Temper, made up purely of Malice, and Envy, and Spite, without the least spark of Love or Pity, doing what Mischief they can, and desirous to do more than they can, but having a perfect hatred to every thing that's good, or that has the least tendency towards it. And therefore *Maldonate* thinks that the reason why *Dives* was so earnest to have a Preacher of Repentance sent to his Brethren, was not so much out of Charity to them as Love to himself; not so much to prevent their Misery, as for fear of increasing his own, if by the wicked Example he had given them, they also should come to *that place of Torment*. Cardinal *Cajetan* gives another reason for it, but less probable; that *Dives* desir'd it out of Pride and Ambition, for the Glory and Exaltation of his Family; having discover'd such glorious things in Heaven that *Abraham* and *Lazarus* enjoy'd above what this lower World could boast of, he desir'd his Brethren might rise to the Possession of them, more to satisfy his proud and ambitious Humour

mour than prompted to it by any compassionate and charitable Disposition.

The last thing to be consider'd is a Passage in the Old Testament, which the *Catholic Scripturist* calls a *Reserve*, as what he most depended upon; he thus delivers himself, *Elias departed out of this Life the 18th Year of King Jehosaphat, 2 Kings 2. 21. Now Jehosaphat reign'd 25 Years, 2 Chron. 20. 31. So that seven Years of Jehosaphat's Reign pass'd after the departure of Elias. Then Joram his Son reign'd for him, 2 Chron. 21. 12. After some time of this Joram's Reign, there came a Writing to him from Elias the Prophet, saying, Thus saith the Lord, because thou hast not walked in the ways of Jehosaphat thy Father, &c. and then he tells him many particular Acts of his, all done after Elias was dead. Elias therefore being departed, knew what pass'd, and shew'd great Care to help God's People, his Brethren, in writing after his departure this Letter.*

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This is his Argument from these Texts, and 'twas *Bellarmino's* and others of their Doctors before him.

Against it I might, 1. Set the Opinions of other of their Learned Men, that are contrary to this; As, that 'twas not *Elijah the Tishbite*, but some other of that name that sent this Writing, so *Cajetan*. That 'twas *Elisba* the Prophet under the name of *Elijah*, who succeeding him in his Office, and being possess'd with his Spirit, might, as *John the Baptist* afterwards, be call'd by his Name, so *Vatablus*: That *Elijah* by way of Prophecy wrote this Letter before i.e. was translated, and left it with *Elisba*, or some other good Man to have it conveyed to *Joram*. So a Man of God prophesied of *Josiah* by Name long before he was born; 1 *Kings* 13. 2. So did *Isaiah* of *Cyrus*, *Isa.* 45. 1. and so might *Elijah* of *Joram*; foreseeing by the Spirit of Prophecy the

the abominable Wickednesses that he would commit, and withal that the fierce and wicked Temper of his Mind would not admit any living Prophet to come before him, wrote *this* Letter before he left the World, to reprove him for his Crimes, and fore-tell his Doom.

But waving these, I doubt not, 2. but to make it appear, that *Elijah* was alive here on Earth when *Joram* was guilty of these Murders and Outrages. For it's very plain that *Joram* was made Viceroy twice in his Father's life-time, after the last of which he never resign'd the Crown back to his Father: The first was about the 17th Year of *Jehosaphat* his Father, on the occasion of his going with *Ahab* King of *Israel* to assist him in his War against *Ramoth Gilead*, this is mention'd 2 *Kings* 1. 17. The second about the 22d Year of *Jehosaphat* on a like occasion, when at the Sollicitation of *Jehoram* King of *Israel* he went with him to fight against *Moab*: Then again he sets his Son *Joram* in the Throne, 2 *Kings* 8. 16. *In the fifth Year of Jehoram the Son of Ahab King of Israel, Jehosaphat being then King of Judah, Jehoram the Son of Jehosaphat began to reign.* Now here it was that *Joram* in his Father's absence, thinking thereby to establish himself in the Throne, began his Reign with the barbarous slaughter of his Brethren and Princes of *Judah*; for it is apparent that *Joram's* eight Years Reign, 2 *Chron.* 21. 5. began here, forasmuch as they are said to end with *Jehoram* King of *Israel's* twelfth Year, 2 *Kings* 8. 25. It being the 5th of *Jehoram* that he was made King by his Father, and the 12th of *Jehoram* when he died, his Reign must be reckon'd to begin at that time. Now that this was done before *Elijah* the Prophet was translated, appears, in that *Elisbah* was but newly come from being an Eyewitness of his Master's Translation, when by a Miracle he

he reliev'd the Army of the three Kings in *Moab*, who were ready to perish for want of Water, 2 *King*. 3. 11. and that that could not be till some considerable time after *Joram* was appointed Vice-Roy by his Father. So that it should seem when *Jehosaphat* first set out for the War with the other two Kings, *Elijah* was on the Earth, and hearing of King *Joram*'s Cruelties, writes this Letter to him, and immediately after was taken up in a Whirlwind. Thus the Cruelties *Joram* acted, and the Letter *Elijah* wrote to him on that occasion, were done in the Interval betwixt *Jehosaphat*'s making him Vice-Roy, and the Armies wanting Water. But *Jehosaphat* made his Son *Joram* King in the 5th of *Jehoram* King of *Israel*, 2 *Kings* 8. 16. And *Jehoram* King of *Israel* began his Reign in the 18th Year of *Jehosaphat*, 2 *Kings* 3. 1. So that *Joram* was made King by *Jehosaphat* his Father about the 22d of his Reign, and if *Elijah* remained on Earth to see or hear of the Wickedness of *Joram*, he could not be translated, till also about the 22d of *Jehosaphat*; but the *Author of the Catholick Scripturist* says, it was in the 18th Year of *Jehosaphat*, and cites for it 2 *Kings* 2. 11. I answer, the *Catholick Scripturist* says so, but imposes on the Reader, the Text saying no such thing; it names no time, but only relates matter of Fact: *And it came to pass as they still went on and talked, that behold there appear'd a Chariot of Fire, and the Horsemen thereof; and he saw him no more, and he took hold of his own Cloathes, and rent them in two pieces.*

But as little proof as they have that the Saints above have an universal knowledg of us and our Condition, they will yet be naming the way and means whereby they come to have it. The best of it is, they are all but Possibilities grounded on the Power of God, which we

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are



are far from denying, but say in Answer to them, that it does not follow, that God does do it because he can do it; especially when they cannot prove that God does do it, and we can that he does it not.

Four ways they lay down whereby the Saints may come to the knowledg of Men and their Conditions.

Possunt & ab  
Angelis, qui—  
& audire ali-  
quid mortui.  
De Cur. pro  
mort. c. 15.

1. By Information from the Angels; and for this they make use of St. *Austin's* Authority; but what does St. *Austin* say? Why, only that it is possible they may *hear something* from Angelical Revelation. But, 1. it is yet to be prov'd that the Angels themselves have by virtue of their Ministry here on Earth, or any other way, such an universal knowledg of us, as to be able to inform the Saints as to every particular and circumstance of our State. 2. This spoils their Argument taken from the *equality of the Saints with the Angels*; for if they have it at second-hand from the Angels, they are in this particular inferior to them from whence they had it. 3. *This* overthrows also their other Argument that the Saints hear our Prayers after the same manner, that the Angels know the Repentance of a Sinner; for it seems the Saints know our Prayers from the report of the Angels, but Angels the Conversion of a Sinner, by being conversant amongst Men, and observing the Change. 4. The Angels by virtue of their Ministry here on Earth cannot know the Hearts of Men and their most secret Desires, and therefore *Bellarmino* rejects this way as insufficient. The Angels cannot acquaint the Saints with what they know not themselves, and yet every Prayer that is put up to them, supposes they do know them, unless we can think they espouse the Cause and Request of their Votaries at random, whether they are sincere or no. Nay, we are taught by the Council of *Trent* to put up not only

Unde sciunt  
Angeli conver-  
sionem pecca-  
torum, inde sci-  
unt Sancti no-  
stras preces.  
Bell. c. 20.

De Sanct. Beat.  
l. 20.

ly vocal but *mental* Prayers to them, that is, Prayers without Words or speech, only in the secret Thoughts of our Souls; and this necessarily supposes they know our Thoughts and our Hearts, contrary to the express words of Scripture; *He, even he knows all the Hearts of the Children of Men*, 1 Kings 8. 39. *'Tis he that seeth in secret*, Mat. 6. 4. God challengeth it as peculiar to himself, *Jer. 17. 9, 10. I the Lord search the Heart, and try the Reins*. No Man can know the thoughts of a Man's Heart, but the Man whose Thoughts they are, unless God himself, who made and fashion'd the Heart of Man, and is *intimior*, as the Schools speak, nearer to Man than Man can be to himself. 1 Cor. 2. 11. *For what Man knoweth the things of Man, save the Spirit of Man which is in him?*

2. By a certain kind of unconceivable Swiftneſs of motion, wherewith the Angelical Order may be endow- ed, and glorified Saints alſo being made equal unto them. But, 1. This Equality betwixt the Saints and Angels in all particulars was disprov'd before. 2. *Bel- larmine* himſelf- confeſſes that this celerity of motion is not ſufficient, but that to the hearing of Prayers put up at the ſame time in far diſtant Places, 'tis requiſite that the Angels and Saints ſhould be preſent at the ſame time in every place. The Angels and Saints have a certain Ubiquity and Omnipreſence belonging to them, or they have not; If they have not, 'tis confeſs'd they cannot hear the Prayers of Men; if they ſay they have, they attribute that Perfection to them, which their own Au- thors own to be above the condition of a Creature, and the Scripture plainly tells us is God's peculiar, *Pſal. 139. 7, 8, 9, 10. Whither ſhall I go from thy Spirit, or whither ſhall I flee from thy Preſence? If I aſcend up into Heaven, thou art there; if I make my Bed in Hell, behold thou art there;*

Bell. de Sanct.  
Beat. c. 20.

Bell. cod. loc.

there; if I take the Wings of the Morning and dwell in the uttermost parts of the Sea, even there shall thy Hand lead me, and thy right Hand shall hold me.

3. By the Glass of the Deity, wherein all things are represented to their view that are in God. *They see all things, by beholding him who sees all things.* But how then came the blessed Angels, who *always behold the Face of God in Glory*, to be ignorant of the great Work of Man's Redemption, till it was made known to them by the Church? *1 Pet. 1. 12.* How came they also to be ignorant of the Day of Judgment? Is not the Day yet pitched upon by God? Does not God himself know it? Or do not they always live in the Presence of God, and stand about his Throne? *Yet, says our Saviour, Of that Day and Hour knoweth no Man, no not the Angels in Heaven, but the Father only, Mat. 24. 36.* Nay, does not our Saviour let us know, that he himself as Man, tho his Humanity was hypostatically united to the Divinity, did not know it? *Neither the Son, but the Father, Luk. 13. 32.* Accordingly their own Authors tell us, *That this Glass is not a necessary or natural Glass, but voluntary, not naturally and necessarily exhibiting to their sight all things that are in God, for then the Creature would comprehend God, and his Knowledge be infinite like his, but only in that degree, and as to such things as God pleases.* But how then are we to know what they do see in it, and what they do not? To what particulars their Knowledge extends, and of what they are ignorant? And unless we did know this, with what doubts and uncertainties must we put up our Prayers to them?

4. By Revelation from God. And by this means indeed the Saints in Heaven may come to know our Prayers and our Hearts too: God can if he pleases reveal both

Est enim speculum voluntarium. Biel. non potest in ipso videre omnia, sed vel plura vel pauciora Thom. Aq. pa. 1. q. 12, Artic. 8.

both to them. But how do they know God does or will at all times do it, when Prayers vocal or mental are put up to them? It is not enough that God can do it, unless a Promise can be produc'd that he will. He can tell my Friend at *Rome* what I say in *London*: but I do not therefore believe he does do it. This *Bellarmino* tells us is the manifest Opinion of *S. Austin*, whereas *S. Austin* mentions it only as a *probable way* amongst others, and as to *some things* only: But if this was *S. Austin's* Opinion, it seems it was not his; he confesses it is the fittest Argument to convince *Hereticks* with, but dares not undertake for the Reasonableness of it, unless the Church ordered, or at least gave leave, that before Prayers are at any time put up to the Saints, God be invoc'd to reveal and make known those Prayers to them; his words are these, *If the Saints need a new Revelation every time they are pray'd to, the Church were too bold to address to the Saints to pray for them, before they had address'd to God to reveal their Prayers to the Saints.*

Apertissima Augustini Sententia.

Possunt Spiritus, aliqua spiritu Dei revelante, cognoscere. De Cur. pro Mort.

Si indigerent se nova revelatione &c. de Sanct. Beat. L. 1. c. 20.

But has not God many times reveal'd secret things to his Servants the Prophets? enabl'd them to know the Hearts of Men, and foretel future Events? How came *Samuel* to know who *Saul* was, that he had never seen before? How came *St. Peter* to know how much *Ananias* and *Sapphira* sold the Land for, when they had conceal'd the true price? How came *Elisha* the Prophet to know what pass between his Servant *Gehazi* and *Naaman* at a great distance from him? How came the same Prophet to tell the King of Israel all that the King of Syria did in his Bed-chamber, had not God reveal'd these things to them? And why may he not as well reveal to holy Spirits in Heaven things that are done on Earth? Ay, but it is still why may he not? We want proof that he does.

Be-

Besides, does it follow, that because he reveal'd some things to his Prophetson Earth, he now reveals all things to his Saints in Heaven? That because he reveal'd some things to his Prophets on Earth for the greater Confirmation of their Authority, and promoting the Service of God they were sent about, he must now make such Revelations to them in Heaven, now the business of their Vocation is over, and they have no need of such Confirmation? Again, this is so far from being an Argument that God reveals to Saints in Heaven all things relating to us and our State, that it is an Argument that he does not do it. For whilst he reveal'd some things to *Elisba*, he kept others hid from him, and tho he acquainted him with the Wickedness of *Gehazi*, he did not acquaint him with the Death of the *Shunamite's* Son; *2 Kings* 2. 4, 27. *Her Soul is vexed within her, and the Lord hath hid it from me, and hath not told me.*

To all this we may add, That as God has no where told us, that he does make known to blessed Spirits the Hearts and Requests of Men, so he has in effect told us that he does not; else how could it be said of the good King *Josiah*, *Thou shalt be gathered to thy Grave in Peace, neither shall thy Eyes see the Evil I will bring upon this Place?* *2 Kings* 22. 20. *The dead know not any thing*, that is, of the Affairs of this World, says the Preacher, *Eccles.* 9. 5. *His Sons come to Honour, and he knoweth it not, and they are brought low, and he perceiveth it not of them*, says *Job* of Man in the other State, ch. 14. 21. When *Elijah* was to be taken up into Heaven, he thus spake to *Elisba*, *Ask what thou wilt, before I am taken from thee*, *2 Kings* 2. 9. strongly implying that when he was once gone, it was in vain to ask any thing of him, for could he have heard his Requests in the other State, his capacity

city to gratify him must needs have been as great as it was here, being no less dear to God, and in his favour.

St. *Austin* makes use of two Texts more to this purpose; *When my Father and Mother forsake me, the Lord taketh me up*, Psal. 27. 10. From whence he argues, that if our Parents forsake us in Death, how can they know or be interested in our affairs after Death? And if our Parents then have no knowledg of us, who amongst the Dead besides, can we imagine should? But if this Text should be thought not so pertinently applied; the other is more without exception, *Isa. 63. 16. Thou art our Father, tho Abraham be ignorant of us, and Israel acknowledge us not*. From whence he concludes that if so great and famous Patriarchs as *Abraham* and *Isaac* did not understand how the World went with their Posterity after they were dead, why should we think that the Dead are in any Condition to administer Relief and Help to their surviving Friends?

De Cur. pro  
mort. c. 13.

### III. Head.

*No proof from Scripture that Angels and Saints departed are entrusted with the Care and Government of the World under God.*

*Bellarmino* tells us, That the Saints above are set over the Church, that they are Gods by Participation, that they are commission'd by God to take care of this lower World. And these he endeavours to prove, 1. from Texts that denote the Ministry of Angels in general. 2. From Texts that denote the particular Ministry of Angels over particular Persons. 3. From Texts that denote the Ministry of Angels over particular Provinces and Kingdoms.

Præpositi Ec-  
cles. Dii per  
participatio-  
nem. Curam  
gerere rerum  
nostrarum. de  
Beat. Sanct. l.  
1. c. 20. de cult.  
l. 3. c. 9.

doms. 4. From Texts that relate to us the appearance of some Saints after they were dead. 5. From some metaphorical Expressions the Scripture makes use of to display the Glory and Happiness the Saints shall have in Heaven.

1. From Texts that denote the Ministry of Angels in general. The Apostle tells us, *Heb. 1. 14. Are they not all ministering Spirits, sent forth to minister unto them that shall be Heirs of Salvation?* And, says the Psalmist, *Pf. 91. 11. He shall give his Angels charge over thee to keep thee in all thy Ways.*

But these Texts only shew that the Angels in general do by the Command and Direction of God minister to good Men; especially in times of Danger and Distress; but that this their Ministry is a sufficient Foundation to worship them, does not at all appear from the Texts, but rather the contrary; for in *Pf. 91. 15.* the Prophet, immediately after he had mention'd the Protection and Safeguard God affords his Servants by the Ministry of Angels, subjoins a Direction to whom we should apply for that Protection, and he does not send us to the Angels, who are but God's Ministers *that do his pleasure*, but to God himself, their Lord and ours, and of the whole Creation, who gives it them in charge, not saying, if he calls upon them, they will succour him, *But he shall call upon me, and I will answer him, I will be with him in trouble, I will deliver him, and bring him to Honour.*

2. From Texts that seem to intimate something concerning Guardian Angels over particular Persons. The chiefest are, *Dan. 10. 13. Michael one of the chief Princes came to help me:* and ver. 21. *And there is none that holdeth with me in these things but Michael your Prince.*

Mat.

Mat. 18. 10. Take heed that ye offend not one of these little ones; for I say unto you, that their Angels in Heaven always behold the Face of my Father which is in Heaven. And in 10. St. Peter knocking at the door. Rev. 18. 21. And before, from ver. 7 to 12. Now I know of a Truth, says the Apottle, that the Lord will have his Angels to bath deliver'd me.

Now, (1.) from hence it does not follow that all Men in the World, whether Jews or Turks or Heathens, have a particular Angel appointed by God to attend on them from the first to the last Day of their Lives: as is the Doctrine of the Church of Rome: but only the number of good Men. Nay,

(2.) That good Men have always one and the same Angel to be their Guardian, but that God may appoint now one or more, and in another time others. Nay,

(3.) That this Attendance and Ministry of Angels is constant and uninterrupted, but only on some special occasions, in times of Danger, whether Spiritual or Temporal, of Sin or Suffering. Nay,

(4.) Taking it for granted, that every good Man has a particular Angel appointed by God to be his Guardian, does it follow that he does all his business, and all things by his Direction and over-seeing Hand, who order'd him to that particular Service?

3. From Texts that seem to intimate that God has set particular Angels over particular Countries and Provinces to govern and defend them. These are of two two; Dan 10. 20, 21. where mention is made of the Prince of Persia, and the Prince of Greece, and Michael the Prince of God's People. The other is Dent. 32. 8. which some of the Church of Rome would have to be read thus, When the Most High divided the Nations,

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when



Text in *Deuteronomy*, I shall only ob-  
serve, that the common reading of the Text according  
to the *Hebrew* and *Septuagint* should seem, were infected  
with the *Hebrew* Doctrine of *Demons* governing the  
world, and that the *Hebrew* Text

## for the Worship of Angels, and Saints departed.

223

Text has them as we translate, *He set the bounds of the People according to the number of the Children of Israel.*

4. From Texts that shew, that Saints departed have afterwards appear'd in the Earth. As that of *Moses and Elias* were seen to stand at Christ's Transfiguration on Mount Tabor, and that they appear'd at his Resurrection, and was with him the day and other Saints be witness'd of his several services and Ministries in Earth by the Apostles and Church? Mark 16. 7. *There shall be signs and wonders, and Elias shall come with him.* And that the Graves were opened, and many Saints that were there slept, arose, and came out to be witnesses of his resurrection, and were with him in the Earth, as they went unto Mary.

Yes, God may in this case declare, and so may prove that he ordinarily does so in other cases, singular and extraordinary. Of this nature the Conclusion can be made, that he may in other Instances, that because they were not of the same nature, Saints departed in a special manner, and in an extraordinary manner, and ordinarily employ'd in the service of the Church, may, if he thinks fit, sometimes be employ'd in one or more of that heavenly duty, at any time, and in any place, and Times, to minister to some particular Church, or but on this cannot be said, that they are employ'd in the service of the Souls of the Righteous are employ'd in the service of the Souls of the Righteous, and have the Commandment given to their Care.

5. From Texts wherein the souls of the Righteous are said to be in the hands of God.

G 3 2

*The Texts examined which Papists cite*

*when he separated the Sons of Adam, he set the Bounds of the People according to the number of the Angels of God :*  
καὶ ἔθετον τῇ Ἀγγέλων οὐκ.

To the first of these it will be enough to say, that this was a *Vision* of the Prophets, and that there is no more reason to build an Article of Faith on every Circumstance in it, than on those in a Parable ; we may as well conclude that the touch of an Angel is necessary to the inspiring of a Prophet, because it was so done to *Daniel*, ver. 10. or that it is in the Power of an evil Angel to hinder a good Angel in the executing his Office God had appointed him to, because, (ver. 13.) it's said, that a good Angel, sent by God to comfort *Daniel*, was withstood by an evil one, one and twenty Days ; as that all the Kingdoms of the World have a particular Guardian Angel to preside over them, because here is mention made of *the Princes of Persia, and Græcia, and of God's People*. Not here to dispute, whether by the Princes of *Græcia* and *Persia* are meant *Angels*, or the *Kings* of those Countries, or if *Angels* be meant, whether they were *good* or *bad* ; or whether by *Michael* be meant a meer Angel, or Christ. The most that can be gathered from them is, not that those Angels were commission'd by God to have under them the settled Government of those Countries, but that God thought fit to send them at that time on that particular Employment.

To the other Text in *Deuteronomy*, I shall only observe, that it is a corrupt reading of the Text according to the LXX. who, as it should seem, were infected with the Heathen Doctrine of *Demons* governing the World under the supreme God, and that the Hebrew  
Text

Text has them as we translate, *He set the bounds of the People according to the number of the Children of Israel.*

4. From Texts that shew, that Saints departed have afterwards appear'd on the Earth. So they tell us, *Moses* and *Elias* were sent to attend on Christ at his Transfiguration on Mount *Tabor*, and many others appear'd at his Resurrection; and why may not they and other Saints be employ'd by God in other Services and Ministries on Earth for the good of his Church? *Mat. 17. 3. There appear'd unto them Moses and Elias talking with him. Mat. 27. 52. And the Graves were opened, and many Bodies of the Saints which slept, arose, and came out of the Graves after his Resurrection, and went into the Holy City, and appear'd unto many.*

Yes, God may do this if he pleases, but they are to prove that he ordinarily does do it. These were singular and extraordinary Dispensations, and no general Conclusion can be drawn from one or two particular Instances, that because God once or twice employ'd Saints departed on a special occasion, he frequently and ordinarily employs them on all occasions. God may, if he thinks fit, dispense with or empower one or more of that heavenly Body in some certain Cases and Times, to minister to some Affairs and some Men; but on this cannot be rais'd an Article of Faith, that the Souls of the Righteous are usually conversant amongst Men, and have the Custody of them committed to their Care.

5. From Texts wherein the excelling Glory and Happiness

pineness of the Apostles and other eminent Saints at the day of Judgment, is lively set forth by high and suitable Metaphors: Such are *Rev. 2. 26. He that shall overcome, and keep my Works unto the end, to him will I give Power over the Nations, and he shall rule them with a Rod of Iron, and as a Vessel of the Potter they shall be broken.*

I do not think these words are to be meant of that miraculous Power and Spirit God gave the Apostles and first Bishops of the Church, wherewith they were enabled to convert the Heathen World, and bring them over to Christianity, as some Learned Men have expounded them: But as those words, *He that shall keep my Works to the end*, limit the sense as to place, to the other World, and the Glory and Happiness those faithful Servants of Christ shall partake of in Heaven; so those other that follow, *and he shall rule them with a Rod of Iron, and as Vessels of the Potter they shall be broken to shivers*, limit it as to Time, and shew that they are not to enter upon this part of their Glory till the Resurrection, when they shall come with Christ to judge the World, and condemn the wicked. And because the Saints, as Members of Christ their Head, and Attendants on his Throne, shall partake of his Splendor and Majesty, when he appears with them to judge the World; therefore is that Judgment he shall then exercise over all Mankind, and the dreadful Sentence he shall then denounce against the Ungodly, in some sense attributed to them; *They shall judge the Nations, and have Dominion over the People, and their Lord shall reign for ever: Wisd. 3. 8. Ye that have followed me in the Regeneration, when the Son of Man shall sit on the Throne of*

of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel: Mat. 19. 28. Know ye not that the Saints shall judge the World? 1 Cor. 6. 2. He cometh with ten thousand of his Saints to execute Judgment on all, and to convince all of their ungodly Deeds. Jude, ver. 14, 15.

But Bellarmine tells us that the *Iron Rod* does not here signify a Judicial, but only a Pastoral Rod; and so the Power and Authority here conferr'd on the Saints is to rule and govern, and not to judge and punish the Nations, and consequently must be meant of a Power the Saints shall exercise before the Resurrection, and not after when the World shall be at an end, and there be no Nations for them to exercise Dominion over: And this he endeavours to strengthen by adding that the word in *Psal. 2. 9.* from whence this Text is taken, signifies in the Original to feed or govern, and is by the *Septuagint* translated ποιμαίνει *pasces*; and that the Psalmist speaks there of Christ's whole Inheritance, which he cannot be said to punish and destroy; he rules all, but condemns only the obstinate and rebellious; as also in *Rev. 12. 5.* The Woman in the Wilderness is said to bring forth a Son, that shall rule all Nations with a Rod of Iron. But, says he, Christ does not punish and condemn all Nations, though he rule them all.

To this it is answer'd, 1. That the Rod, put by it self, is in Scripture applied to a Pastoral Government, as *Micah 7. 14.* Feed thy People with thy Rod; yet to rule with a Rod of Iron is always in the Scripture taken in the worst sense, not to rule or govern, but to inflict Punish-

Punishment, and that with great Severity; such are the strokes of an Iron Rod, that give the smartest Pain, and cause the deepest Wound. So in *Psal.* 149. 8. *Let a two-edged Sword be in their Hands, to bind their Kings with Chains, and their Nobles with Fetters of Iron.* Deut. 28. 48. *Thou shalt serve thine Enemy, &c. and he shall put a Toke of Iron upon thy Neck until he have destroy'd thee.* Deut. 4. 20. The Affliction and Bondage of the Jews in *Ægypt*, is, for the heaviness of it, call'd an Iron Furnace; *The Lord brought you out of the Iron Furnace.* And therefore the *Septuagint*, and *Bellarmino* from them, were mistaken in translating the word in the 2d *Psal.* to rule or feed, (when it is not *tirem*, *pasces*, but *terroem*, *franges*, or *conteres*) not thou shalt rule, but as we rightly render it, thou shalt break them with a Rod of Iron. Accordingly the words in *Rev.* 12. 5. *He shall rule all Nations with a Rod of Iron*, are explain'd by those in *Rev.* 19. 15. *Out of his Mouth goeth a sharp Sword, that with it he should smite the Nations, and he shall rule them with a Rod of Iron, and he treadeth the Wine-press of the fierceness and wrath of Almighty God.*

2. The Prophet does not speak in the 2d *Psal.* of breaking his Inheritance with a Rod of Iron, but the Heathen; he shall bruise them, not it, viz. those of the Heathen who would not become Christ's Inheritance, and therefore it follows, and *dash them in pieces like a Potter's Vessel*; both Passages are spoken of the same Subject, and if his Inheritance cannot be meant in the latter, neither in the former: The true sense of the words is, That Christ's Dominion should become so large and universal as to reach to all

all the Nations of the World, and withal so powerful and irresistible, that those amongst them that would not bow and submit to his Golden Scepter, his righteous and merciful Government, should be broken and dash'd in pieces by his Iron Rod, by his terrible and insupportable Judgments; sutablely hereunto the *all Nations*, mention'd in *Rev. 12.* is to be understood of Heathens and Infidels; for so the Jews were wont to call all that were not of their own Country, *Gentiles*, or *Nations*.

Having been so long in setting this Text in its true light, I shall not need to say much in the Explication of the rest cited by them to this purpose: Thus when it is said, *Rev. 3. 12. Him that overcometh will I make a Pillar in the Temple of my God*, the meaning is, He shall in a high degree be blessed and glorious in the Kingdom of Heaven answerable to the eminent degree of Service he has done for Christ and his Church, and the Victories he has wrought over the Heathen, and Idolatrous World, vanquishing the Prejudices and triumphing over the Lusts of Men, converting them to Christianity: *He shall be as a Pillar in the Temple of my God*; he shall shine as bright in Heaven, and be as immovably fixt in Glory, as the two Pillars in *Solomon's Temple*, *Boaz*, and *Jachin*, that were the illustrious Grace and Ornament of it. As he was a Pillar in the Church on Earth, remaining himself unshaken against all the Winds of Heresy and Storms of Persecution, and sustaining and confirming others by his Doctrine and Example, so in Heaven shall his Reward and Glory be answerable, *having turned many to Righteousness, he shall shine as the Brightness of the Firmament*, *Dan. 12. 3.* and.



*and as the Stars for ever and ever.* Famous in Story are *Trajan's* and *Antoninus's* Pillars, on which were engraven the account of their several Victories and Triumphs; and some tell us that on those Pillars in the Temple did *Solomon* cause all the magnanimous Acts of his Father *David* to be recorded; so that *to be a Pillar in the Temple of God*, is to receive the Honour, and Renown, and Immortality that's due to a mighty Conqueror.

And this also is the meaning of the 21<sup>st</sup> Verse of the 3<sup>d</sup> of the *Revelation*. *To him that overcometh will I grant to sit with me on my Throne*; that is, he shall be admitted into Heaven, which is called the Throne of God, *Isa. 66. 1.* and partake of my Glory and Exaltation as he did of my Cross and Sufferings. *As I overcame and am set down with my Father in his Throne*, that is, As my Father was pleas'd to exalt me, as the Reward of my perfect Obedience and Sufferings, to his Right-hand in Glory and Majesty; so they, who, through the Power of my Grace and Spirit, shall be Conquerors over Sin, the World, and the Devil, shall, as the Reward of their Labours and Victories, be exalted to the same place, and according to their Capacities partake of the same Glories and Triumphs. Hence, saith the Apostle, *If we suffer with Christ, we shall also reign with him*, 2 Tim. 2. 12. and *he hath made us sit together in heavenly Places in Christ Jesus*; Ephes. 2. 6.

Of the like nature and meaning is that in St. *Mat.* 24. 45, 46, 47. *Who then is a faithful and wise Servant, whom his Lord hath made Ruler over his Household,*  
to

to give them Meat in due season? Blessed is that Servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, he shall make him Ruler over all his Goods. Our Saviour here alludes to a Servant or Steward, who having by his Care and Faithfulness, deserv'd well of his Master in the discharge of that Trust already committed to him, had for his Reward a larger Commission, and an higher Place bestow'd upon him; suitable to those other words of our Saviour in the Parable of the Talents, Mat. 25. 14. For as much as thou hast been faithful over a few things, I will make thee Ruler over many things; enter thou into the Joy of thy Lord. So Luke 19. 12. He that improv'd his Pound to five, had Authority given him over five Cities, and he that improv'd his to ten, had Authority given him over ten Cities: He alludes, saith Maldonate, to the Manner and Custom of Kings, who were wont to reward the Faithfulness of their Subjects in smaller Offices, by giving them Commands over Cities and Provinces. But here it is to be observ'd that this Recompence and Retribution for their good Services, was not made till the Lord in the Parable return'd from his long Journey, and call'd together his Servants to give an account of their Stewardship: By which is signified unto us, that whatever height of Glory and Dignity is represented to us by those Metaphors and Phrases, it shall not be conferr'd on the Saints till after the Resurrection, when our Lord shall return to judg the World, and reward every Man according to the kind, and according to the degree of his Works.

From all these Texts it is very evident, That as God makes use of Angels not as governing Spirits, but as

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Mat. 2. 26.

Ministers of his Will, and Instruments of his Providence, so he makes not use of Saints departed at all. The Scripture assures us, that the least things in the World, *the Birds of the Air, and the Hairs of our Head*, fall under God's Care and Inspection; and in opposition to the Heathen Idolatry, who ascrib'd the Government of the World to the Lieutenancy of *Demons* under the supream God, that there is *but one God, and one Lord*, 1 Cor. 8. 5. Again, to draw Men off from this Belief, and from worshipping of them, St. Paul, Acts 14. 15. puts them in mind of the Testimony God had given them of his Providence in sending them fruitful Seasons: And if the Supplies of outward Blessings are owing to God's immediate Care over Men, then are they not oblig'd for them to any commission'd *Demons* or Angels that govern under him.

The Prophet *Isaiah* in many places of his Prophecy, *Chap. 41. 22. & Chap. 43. 11. 12, 13. & Chap. 45. 5, 6, 7.* assures us that God is the great Disposer of Good and Evil in all Cities and Places. So that nothing is more apparent than that God has the Concernments of the whole Creation under his Eye, and keeps the disposal of all things in his own Hands, and that all things are done with his Permission, if not by his Order and Appointment; he then must be the only Object of our Hope and Trust, our Praises and Thanksgivings, who is the Author and Donor of all our Blessings; and if Angels are not to partake with God in our Prayers and Praises, whose Ministry God sometimes makes use of in the Dispensations of his Providence towards the Sons of Men, much less the Saints departed, concerning

cerning whose Ministry on Earth for their good, the Scripture says not so much, says nothing at all, nay, speaks against it. *Revel. 14. 13. Blessed are the dead that die in the Lord, they rest from their Labours.* And *St. Paul*, speaking of the Prophet *David*, *Acts 13. 36.* says, *after he had served his own Generation by the Will of God, fell on sleep*; which implies that after he had serv'd God in his Generation, and was gone to Heaven, that Service was over, and he was no longer to be employ'd in such Ministries.

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The Second Part will quickly follow.

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L O N D O N,

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The TEXTS examined which *Papists*  
cite out of the *Bible* for the  
Proof of Their Doctrine

CONCERNING

*The Worship of Angels, and Saints  
departed.*

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PART II.

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IMPRIMATUR.

Apr. 26. 1688.

*Guil. Needham.*

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IV. Head.

*No Proof from Scripture for the Religious Adoration of  
Angels, and Saints departed.*

**B**Y *Religious Adoration* I do not mean the bare Act  
of Adoration, which without blame, may, and  
has been given in common to God, *Angels* and  
*Men*; but Adoration with such Circumstances of *Religi-*  
*on*, whether as to Time, or Place, or Occasion, or the  
Absence and Invisibilty of the Object, wherewith Di-  
vine Institution, or the Custom of the World has di-  
rected

rected and prescrib'd God to be worship'd : For this the *Romanists* have no proof in Scripture, as will appear by examining the Texts they produce for it.

The first is *Gen.* 18. 2. where it is written, that *Abraham seeing three Men stand before him, ran to meet them, and bowed himself towards the ground.*

To this the Answer is obvious, That this was only a civil Respect or Reverence that was customarily pay'd in that Country from Man to Man; *Abraham* taking them to be no more than Men, and making Provision for them accordingly, ver. 5. *I will fetch a morsel of Bread, and comfort ye your Hearts*; and this the Apostle favours in the Epistle to the *Hebrews*, ch. 13. 2. where exhorting to Hospitality, he uses this as an Argument, that some thereby have entertain'd *Angels unawares*, that is, have entertain'd Angels whilst they thought them to be but Men. I may here add that some have thought it most likely, that one of those three Angels was the Son of God, the *Angel of the Covenant*, as he is call'd *Mal.* 3. 1. and the *Angel of the great Council*, as the *Septuagint* have it in *Isa.* 9. 6. And so the Fathers expound the Text, observing that in many Verses of this Chapter the Angel, that for some time after held discourse with *Abraham* concerning the Destruction of *Sodom*, is called by that incommunicable Name of God, *Jehovah*, stil'd by *Abraham*, the *Judg of all the Earth*, ver. 17, 20, 22, 26. But this hinders not but that *Abraham* at first thought them all three to be Men, nor is there any circumstance in the Text that speaks the respect he shew'd them to be any more than civil.

*Bellarmino's* next proof is from *Gen.* 19. which he does not much insist on, but others thus improve, telling us that *Lot* is not only said to worship the two Angels that came to him, *bowing himself with his Face toward*  
she

Μεγαλὴς Βουλὴς  
ἁγίας.

Constant. Mag.  
ad Macar. Epist.  
Hieros. in l. de  
vit. sua apud  
Euseb. c. 50.  
S. Hil. l. 4. de  
Trinit.

the ground, ver. 1. but ver. 19, 20. to make Supplication to them in the behalf of *Zoar*, that that might be spar'd as a Refuge to him and his Family from the Storm of Fire that was coming on those Cities.

To this the same Answer in effect is to be given, That *Lot* at first apprehended them to be no other than *Men*, and that the *Prostration* he paid them was only an expression of *Civil Respect and Honour* to them: Tho afterwards, as in the former instance, he might come to understand that one of these two Angels was also the Eternal *Logos*, the Son of God; to which purpose it is to be observed, that *Lot*, ver. 19. makes his Application only to one of them, and owns him to be the Author of his Safety and Deliverance; and the very form and strein of the Thanksgiving declares the Person it was offered to, more than a Creature; *Behold now thy Servant hath found Grace in thy sight, and thou hast magnified thy Mercy that thou hast shewed me*; or as the vulgar Latin has it, *thou hast magnified thy Glory and thy Mercy*, &c. Again it is said, that the Angel heard his Petition, and accepted him concerning *Zoar*, ver. 21. which he could not have done, nor had it been any more in his Power to have spar'd *Zoar* than the rest of the Cities, had he been no more than an Angel. And it should seem that it was the same Angel that spar'd *Zoar*, that is said, ver. 24. to rain Fire and Brimstone upon the rest, and is there call'd the Lord *Jehovah* in the Original; for it immediately follows, after *Lot's* Petition for *Zoar* was granted, *Then the Lord rain'd upon Sodom and Gomorrah Brimstone and Fire from the Lord out of Heaven*.

Magnificasti  
Gloriam & Mi-  
sericordiam.

But *Bellarmino* lays not so great a stress on these two as on that that follows; for, says he, if it should be said, that *Abraham* and *Lot* thought at first that these Angels were no more than Men, and so the Worship



Angelis ridicu-  
lum est dicere  
deberi civilem  
honorem.

was no more than civil that was exhibited to them ; the like cannot be said of *Balaam's* worshipping the Angel, who knew him to be an Angel when he worshipp'd him ; and now, says he, *it is ridiculous to say that it is a Civil Honour that is paid to Angels* : Numb. 22. 31. *Then the Lord open'd the Eyes of Balaam, and he saw the Angel of the Lord standing in the way and his Sword drawn in his Hand, and he bowed down his Head and fell flat on his Face.*

I shall not stay here to determine, whether *Balaam* was a *Prophet of God*, or only a *Heathen Soothsayer* ; each Opinion has its learn'd Patrons ; it is evident he was an ill Man, and had a covetous Mind, that if he had not been powerfully over-rul'd by the Spirit of God, he had been corrupted by the glorious Promises of Reward that *Balaak* made him, and that when God would not suffer him to curse his People *Israel*, he taught *Balaak* a way how to bring a Curse upon them, by tempting them to Sin and Folly, to *eat things sacrificed to Idols, and to commit Fornication with the Daughters of Moab.*

Numb. 25. 1.  
Revck 2. 14.

Now, 1. The meer Example of such a Man cannot be thought sufficient to justify and secure the Goodness of any Action.

2. The bowing and Prostration was a token only of Honour and Respect, as is due to all Creatures proportionable to the Worth and Excellencies they have receiv'd from God ; and if it be *ridiculous* to call this, as *Bellarmino* tells us, *Civil Worship*, I'll not quarrel with him for a word, provided it be own'd to be a *Worship different from Religious*, and is not call'd by that Name : And yet after all, I know no reason why I may not shew an honourable Respect and Esteem to an Angel that appears to me on the Earth, as well as to a Prophet,

phet, or an eminent Philosopher : Nay, why I may not pay such a kind of Worship to him, if sent to withstand me in an evil way, as I may and ought to a Magistrate, *who is ordain'd by God to be a Terror to evil Works, a Revenger to execute Wrath upon them that do Evil.* Rom. 13. 3, 4.

3. There are those who will have this Angel to be the same mention'd in *Bellarmino's* next Instance, that appear'd to *Josbua*, viz. *the Captain of the Lord's Host*, who also appear'd *with his Sword drawn in his Hand*, as this to *Balaam*.

I pass therefore to consider that Text; *Josb. 5. 13, 14.* where *Josbua* is said to *fall on his Face to the Earth and worship the Angel* that appear'd to him. This must be confest to be Religious Worship from the words that follow, *ver. 15.* where the Angel bids him, *Loose thy shoe from off thy foot, for the place whereon thou standest is holy Ground : and Josbua did so.*

But then we are to observe, that *Josbua* did not fall down and pay this Homage and Worship to him at first, till he had told him he was *the Captain of the Lord's Host*. *As Captain of the Host of the Lord am I come*, *ver. 14.* And to whom can that Title with any shew of reason be attributed but to *the Son of God*, who before appear'd to *Moses* in a flaming Bush, *Exod. 3. 1, 2.* requir'd the same expression of Worship to be paid him, *ver. 5.* *Put off thy Shoes from off thy Feet*, and is call'd the Lord *Jehovah*, in many places both in the 3d and 4th Chapters; who also was the Angel that went before the Children of *Israel*, and led them through the Wilderness; and therefore says the Apostle, *1 Cor. 10. 9.* *Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents.* In which words, says the Jesuit *Salmeron* †, *the Apostle intimates to us Christ's Divinity, for as much*

† Signanter dicit Apostolus, (ne tentemus Christum &c.) Divinitatem Christi insinuas, nec immerito quia Christus Deus erat peculiaris Deus illorum &c. *disput. 17.*

as

as he was the peculiar Leader and Conduſter of the Iſraelites : To all which we may farther obſerve, that he who in *chap. 5. 14.* calls himſelf the Captain of the Lord's Hoſt, is, in *chap. 6. 2.* call'd *Jehovah.* And the Lord ſaid unto Joſhua, *See, I have given into thy Hand Jericho.*

From attempting to juſtify their Adoration of Angels, *Bellarmino* proceeds to cite places for the Religious Adoration of holy Men and Prophets. And his firſt is, *1 Sam. 28. 14.* where *Saul* is ſaid to worſhip *Samuel* rais'd up by the Witch of *Endor.* And *Saul* perceiv'd that it was *Samuel*, and he ſtoop'd with his Face towards the ground, and bowed himſelf.

Juſt. Mart. Qu.  
52. L. de anti-  
ma. c. 33.

St. Auſt. tom.  
4. quæſt. 27.  
Greg. Nyſſ.

1 Sam. 28. 6.

Deut. 18. 11.

That this Ghoul was the Devil in *Samuel's* Shape and not *Samuel* himſelf, many of the Fathers have plainly aſſerted ; As the Devil, ſays *Tertullian*, ſometimes transforms himſelf into an Angel of Light, here by God's Permiſſion he put on the Shape of a Man of Lights. The Author of the Book of *Eccleſiaſticus* is indeed of the other Opinion, *chap. 46. 20.* After his Death he prophesied, and ſhewed the King his End, and liſt up his Voice from the Earth in Prophecy ; And the Church of *Rome* having receiv'd that *Apocrypha*-Book with the reſt into the Canon of Scripture, the Romiſh Doctors do alſo eagerly contend for it : But it is not likely that the Souls of the Saints, who, as we read, are in God's Hands, ſhould be ſo much under the Devil's Power, as to be rais'd and diſturb'd by him at pleaſure ; or that God who had refus'd to answer *Saul* by Dreams, or by *Urim*, or by his Prophets, the Ways he himſelf had appointed, ſhould now gratify him, when by unlawful and forbidden Ways he came to enquire of him.

But be it ſo, that *Saul* took him to be *Samuel* himſelf. I anſwer, that either there was no more in *Saul's* geſture of

of stooping and bowing before him, then only a testimony of Respect and Honour, such as was due to him on the account of his being a Prophet, and a holy Man, and which *Saul* had or might have paid to him when alive; or, if there was any thing of Religion in it, it was more then ought to be, and what no Example, much less the Example of an ill Prince, and one forsaken by God can justifie.

The like may be said of *Obadiah's* falling on his Face and worshipping *Elijah*, 1 Kings 18. 7. *And as Obadiah was in the way, behold Elijah met him, and he knew him, and fell on his Face and said, Art thou that my Lord Elijah?* It cannot indeed be called properly a Civil Worship, *Obadiah* being a great Man, and superiour to *Elijah* in Power and Authority; but then neither was it strictly speaking any Worship at all, but a token of Honour and Esteem shewn him on the account of his Office and Holiness, and not of Superiqrity or Dominion.

The last Instance mentioned by *Bellarmin* is somewhat more difficult, viz. *Dan.* 2. 46. where we read that *Nebuchadnezzar worshipped Daniel, and commanded that Oblations and sweet Odours should be offer'd unto him.* Where the offering Oblations and Odours being joyned with Adoration, they would needs have to be Religious Worship. But,

1. These Oblations and Odours might not be Sacrifices, but only Presents made to *Daniel*: The words in the Original *Bitcha*, and *Bichochin*, signifying at large not only Sacrifices and Incense, but Gifts and sweet Odours; and then the whole Action was no more than Honorary, and what *Daniel's* extraordinary Spirit and Gift of Prophecy, might justly challenge from the greatest of Men.

2. If

Ue Sacrifica-  
rent ei.

Acts 14. 13.

2. If those Oblations and Odours were proper Sacrifices, (as some think they were, because the word in the Original *Leisafaca*, is more properly rendred, to be *sacrific'd* than *offer'd* to him; and so the vulgar *Latin* has it, that they should *sacrifice* an Oblation and sweet Odours unto him, to which the *Romanists* are bound to stand) either *Daniel* accepted of them, or he did not; if he did, then he took more than was due to him, *Sacrifice according to them being peculiar to God*, (therefore *Bellarmin* aware of this, will have them not to be *Sacrifices*, but only *Gifts* or *Presents*) and then his Example does not warrant the Action. Or he did not, and then the offering it by a Heathen Prince, who after the manner of his own Religion, (and as the Men of *Lycaonia* would have done to *Paul* and *Barnabas*) would have worshipp'd him as a God, cannot make it Lawful, while it was refus'd by the Prophet. And tho it is not said expresly, he refus'd it, yet may it be gather'd from the coherence of the Chapter, and is favour'd by great Men of the Church of *Rome*; for it seems probably enough, that after the King, *ver. 46.* had fallen down to worship *Daniel*, and commanded an Oblation and sweet Odours to be offer'd to him, that *Daniel* forbad it, and advis'd that they should be offer'd to God, as a principal part of that Worship that was peculiar to him, repeating to him the words of the 28th Verse, *There is a God in Heaven that revealeth Secrets, and maketh known to the King what shall be hereafter*; and this may be very well conjectur'd, in that the next Verse, the 47th begins thus, *The King answered unto Daniel*, which intimates that *Daniel* had said something since the King spake to him, in the 46th Verse, and commanded him to be worshipped. Also in that the King's Answer seems to be a repeating of what *Daniel* had said in reply to

to

to the King, when he commanded his Servants to sacrifice to him, which is in effect the same with the 28th Verse, *Of a truth it is*, answers he, consenting and repeating as it were what *Daniel* had spoke last, *That your God is a God of Gods, and a Lord of Kings, and a Revealer of Secrets, seeing thou couldst reveal this Secret.* For this opinion I could produce the Testimony of no less than three Jesuits, *Sanctius, Pererius, and Maldonate*, the last of which is very positive, *That the Prophet refus'd the Honour offer'd to him; the Scripture not saying that he accepted it, but only that the King offer'd it.*

Ego asseveranter affirmo, Prophetam oblatum honorem recusasse, neque enim Scriptura dicit, quod ille acceperit, sed quid illi Rex obulerit.

Having thus shewn the insufficiency of their proofs for the Religious Adoration of Saints and Angels, it will not be amiss to set down those that plainly and expressly forbid and condemn it; amongst many these five are not the least considerable. It is the first Commandment God gave on Mount Sinai, *Exod. 20. Thou shalt have no other Gods before me.* This God oft-times reinforced by his Servant *Moses*, *Deut. 6. 13. and Chap. 10. 20. Thou shalt fear the Lord thy God, and serve him.* And if our Blessed Saviour may be allow'd to be a good Interpreter of God's Law, those words confine all Religious Worship to God alone. For so he replies to the Devil, and at once quotes and explains that Text, in *Mat. 4. 10. It is written, thou shalt worship the Lord thy God, and him only shalt thou serve.* It is not enough here to say, that the word *only* is to be restrain'd to the latter word *serve*, and does not at all belong to the former word *worship*: When it was to *worship* him, that that the Devil demanded of our Saviour, *Verse 9. All these things will I give thee, if thou wilt fall down and worship me.* And if those words, *Thou shalt worship the*

K k

Lord

*Lord thy God*, are not to be understood exclusive of all other beings, they had not been an answer sufficient to the Devil's demand, who might have return'd, thou mayst worship God and me too.

Nor is it at all to the purpose to say, that by those words is only forbid the highest degree of Religious Worship, *Latria*, to be given to other beings, when it was not that, but a lower degree that the Devil requir'd. The highest degree of Religious Worship,

\* *Latriam esse*  
quandam sum-  
mam volunta-  
tis prostratio-  
nem & inclina-  
tionem, cum  
apprehensione  
Dei ut primi  
principii &  
ultimi finis at-  
que adeo sum-  
mi boni. de SS.  
beat. L. I. c. 12.

which they call *Latria*, is, says *Bellarmin*, \* *Always accompanied with the apprehension and acknowledgment of God, as the first Principal and Ultimate End of all things, and so consequently as the chiefest Good.* But it's apparent, the Devil did not claim this, he acknowledg'd the Sovereign and Almighty Power of God, *That it was He alone that could make Stones to become Bread*, ver. 3. He acknowledg'd the Power he had of disposing of all the Kingdoms of the World, was not by any Natural Right, but Derivative, and by way of Grant; *They were deliver'd to me*, says he, *Luke 4. 6.* And thus owning himself not to be the Supreme Being, he cannot be suppos'd to claim the supreme or highest degree of Worship. The Devil then challenging but an inferiour Worship, our Saviour's Answer must be suppos'd to forbid that too as well as the highest, or else it can by no means pass for an Answer. So much also the very words and phrase intimate, *If thou wilt fall down and worship me*, or by falling down worship me; the Devil would have been content with the external act only, with any degree: He might have kept his Heart for God, so long as he had bow'd his Body in token of subjection to him. This therefore must be forbid in our Saviour's Answer, or else it does not reach the case and the thing demanded.

But

But the words being an answer to the Devil's demand, may they not be restrain'd to a prohibition only of worshipping Devils and evil Spirits? I answer, The words run in the largest and most general Expression, and the Reason given why God is to be worshipped, holds as strong against the worship of good Spirits as evil; *Thou shalt worship the Lord thy God*, for this Reason, because he is the Lord thy God; now good Spirits are no more the Lord our God, than bad ones are.

St. Paul's Caution and Prohibition is no less to be heeded, Col. 2. 18. *Let no Man beguile you of your Reward in a voluntary humility and worshipping of Angels, intruding into those things that he hath not seen, vainly puffed up by his fleshly Mind, and not holding the Head.*

*In a voluntary humility and worshipping of Angels*: It should seem there were then a sort of Judaizing Christians, who supposing the Law to be given by Angels, would have introduc'd the Worship of them into the Church, and their pretence was plausible, *Humility and Modesty.*

*They taught that the great Lord of the Universe was as little to be seen and approach'd unto as to be comprehended, and therefore that no Man ought to dare to address to him immediately, but by the Interposition of Angels, bringing first their Prayers to them, in order to their being offer'd up to God.* This the Synod of Laodicea plainly forbids, calling it an *hidden Idolatry*, and a *forsaking the Lord Jesus Christ, and approaching to Idolatry.* Theodoret upon the Text, calls it a *Vice*, that had continued a long time in *Phrygia and Pisidia*; and *That even in his time, there were Oratories to be seen among them, to St. Michael the Archangel.*

Κατασκευαστὴν ἱερὰ λαλῶντα ἐγγύς τῆς  
 τοῦ ἁγίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ εἰδω-  
 λατρικῶν προσήλων. Canon. 35.

It follows, *Intruding into those things that he hath*  
 K k 2 not



*not seen*; that is, taking the liberty to talk of things that God had not reveal'd, and therefore speaking at random and by guess of those matters; as indeed the Schoolmen do, as will appear to any Person that looks into their Divinity about the Number, Orders, Names, and Ministry of holy Angels.

*Not holding the Head*, that is, They who make use of the Mediation of Angels, forsake our Lord Jesus Christ, whom God hath Constituted the Head of his Church, and made the only Mediator between God and Man.

1 Tim. 2. 5.

To put by the force of this Text, no fewer than three Cardinals have spent their Wit and Ammunition upon it.

Cardinal Perron would have this *Worship of Angels*, not to be understood of the Worship paid to Angels, but the Worship deliver'd by them, and consequently that the Jewish Religion or way of Worship, was the only thing forbidden in this Text; concerning which we read, Heb. 2. 2. *That it was spoken by Angels*. And Gal. 3. 19. *Was ordained by Angels, in the hand of a Mediator*. But this witty Device has been sufficiently expos'd by Monsieur Dalleé, shewing in many Instances that the Genitive that follows *εφ' οὐρα*, *Worship*, is always taken *Objectivè*, for the Object, and not *Originaliter*, for the Author or Institutor of Worship; Thus *the Worship of Idols*, Wisd. 14. 27. is not the Worship prescrib'd by Idols, but the Worship payed them. *His Religion is vain*, in the 1st. of James 26. and *our Religion*, in Acts 26. 5. is not the Religion they were the Authors of, but the Religion they profess and practis'd. He adds, That *Petavius* rejects this Exposition of Perron's, for this reason, That if this had been St. Paul's meaning, he would according to his usual phrase in his other Epistles, have call'd it, not the

De object. cult.  
Rel. Eccl. l. 3.  
p. 31.

Wor-

Worship but the Law of Angels, the Law deliver'd by Angels. Not  $\Theta$ νομίας  
But νόμος.

Bellarmin will have the place to be levell'd only against certain Hereticks, the Simonians and others, who held that the Angels were a sort of Inferiour Gods, and that the World was made by them; and consequently that it does not forbid all Worship of Angels. But can any thing be exprest in more general terms than this Caution of the Apostles? And tho' it may be there were some Hereticks in those days, that held Opinions concerning the Nature, and Office, and Worship of Angels, that the Church of Rome does not, and also far worse than any hold and practise in that Church, yet it does not follow, that because they were most guilty, she is not guilty at all: That because the Apostle forbids the worship of Angels as Gods, and Makers of the World, he does not forbid it to them as Creatures of the highest Rank and Order. Fuisse Hæreticos, Simonianos, qui quosdam Angelos quasi minores Deos & qui mundum fabricassent, adorarent. De Sanct. lib. 4. c. 20.

But Baronius being sensible how home St. Paul and the Canon speak to this Point, begs Theodoret's pardon, and tells him that he understood neither the one, nor the other: And that St. Paul here forbid only the Worship of false and Heathenish Gods; and that those Oratories dedicated to St. Michael, were set up by Catholics, and not Hereticks, it being then the practice of the Church to Invoke Angels. Haud scilicet affecutus est Verborum Pauli sensum, &c. Incauti nimis, quæ à Catholicis essent ante instituta, Hæreticis quorum nulla esset memoria, tribueris. Tom. 1. Ar. 60. Sect. 20. Eod. loc.

Here, (1.) We may observe how these two great Cardinals contradict one another, a sign they were at a loss what to say. Baronius asserting that there's no Footsteps left of such Hereticks in that Age, and that those Oratories were erected by Catholics. Bellarmin, That there were such, Simon and his Disciples, mentioned by several of the Fathers, Irenæus, Tertullian, and others, and that those Oratories were built by Hereticks. Eod. lib.

(2.) Tho.

(2.) Tho we might venture to stake *Theodore's* judgment and credit against *Baronius's*, who liv'd nearer the Apostolical Age, and consequently understood the truth in this particular more perfectly, yet we need not his Authority to explain the Text. The very Argument the Apostle uses to dissuade them from the worship of Angels, shewing that those then guilty of it were not Heathens, nor the Angels they worship'd Heathen Dæmons, or Inferiour Deities; but Christians, tho perhaps such as were too much addicted to the Law of *Moses*, and good Angels, such as were own'd both by *Jews* and Christians. For had the Text been design'd against the former, *viz.* Heathen Worshipers of Heathen Gods, it had been very impertinent for the Apostle to have urg'd, that by that practice *they forsook the Lord Christ, and held not the Head*; when as they never had believed on him.

*Acts* 10. 25, 26. *Cornelius* falling down at *St. Peter's* Feet and worshipping, is thus reprov'd for it by the Apostle, *Stand up, I my self also am a Man*: As if he had said, God only, and none but he, is religiously to be worshipped.

We read, *Acts* 14. from *ver.* 11 to 16. with what Indignation and Abhorrence *St. Paul* and *Barnabas* forbid the *Lycaonians* to offer Sacrifices to them, tho they had given clear Demonstrations of a Divine Spirit within them by the miraculous Cure of a Cripple that had never walked, assigning the same reason in effect for it, as *St. Peter* did to *Cornelius*; *We also are Men of like Passions with you, and preach unto you that you should turn from these Vanities unto the Living God*: that is, that you should abstain from worshipping after a religious manner any created Beings, tho never so excellent, whether in Heaven or Earth, but the Living God only, the  
Creator

Creator of all things, who made Heaven and Earth and the Sea, and all things therein.

*Lastly*; What God and our Saviour forbad, St. Paul caution'd against, and holy Men refus'd, we find an Angel himself rejecting, *Rev. 19. 10. And I, says St. John, fell at his Feet to worship: and he said unto me, see thou do it not: I am thy fellow-Servant, and of thy Brethren that have the Testimony of Jesus: worship God.* Repeated again, *Rev. 22. 8, 9. See thou do it not, I am thy fellow-Servant, and of thy Brethren the Prophets, and of them which keep the sayings of this Book; worship God.*

Here several things are worthy our observation. (1.) That the thing is twice forbid, and St. John twice reprov'd for it. (2.) That the Angel forbad it with some Vehemency and earnestness of Spirit, which shews the thing to be very evil and highly displeasing to God; he seems as it were somewhat disturbed at the sight of it, and that he might do what he could to prevent the Action, he spake with haste and abruptly, *δεξ μου, see thou do it not.* (3.) He adds two Reasons against it, the first taken from the Equality of our State and Condition, being all Creatures and fellow-Servants, *I am thy fellow-Servant.* The other from the Dishonour and Affront it does to God, invading his Property, and robbing him of that Honour that is his peculiar; so much those words imply, *worship God*: for was not Religious Adoration a part of the incommunicable Worship of God, those words could have been no Argument against St. John's adoring the Angel, but he might have ador'd the Angel and God too.

But here they reply many things;

1. They tell us S. John took this Angel to be the Son of God, the same that appear'd to him at the Beginning, *chap. 1. saying, I am Alpha and Omega, the first and*

*and the last : I am he that was dead and am alive, and behold I live for evermore, and have the Keys of Hell and Death.*

I answer ; it is possible S. *John* might think so at the first time of the Angel's appearing to him, but it is not to be imagined that at his second appearance, after that he had been told that he was his fellow-Servant and chid for worshipping him, he should fall into the same mistake again. Is it not much more probable that he did it in a kind of Extasy, being astonished at the dazzling Lustre and Brightness of his Appearance? But be it so, that St. *John* took the Angel to be the Son of God : this is so far from serving their Cause, that it turns with great force against them ; for if St. *John* was reprov'd for worshipping an Angel when he thought it was God in the Shape of an Angel, are not *Papists* much more blameable for worshipping Angels as such, when they think them to be but Angels?

2. They say, that the Angel modestly refus'd to be worshipp'd in Honour to *Christ*, who had assumed humane Nature ; not but that it was the Angels due, and might still be paid them as it was before *Christ's* Incarnation, but in complaisance to it, they are willing to indulge the Race of Mankind that omission, and to deny themselves, to do Honour to *Christ* ; so that both the Angels do well to refuse it, and Mankind do well to pay it.

But what is this but to say that the Angels pass a complement on the Son of God, as if he was beholden to them that they do not share with him in the Worship of Men? What is this but to conceive most unworthily of those blessed Spirits, as if they could be guilty of that Hypocrisy and Dissimulation too often practis'd in humane Conversation? As if they could condescend to the Foppishness and Courtship of this lower World, wherein Men oft-times strive to excel each other in their Civilities

vilities, and sometimes outwardly refuse those Respects which in their Hearts they most desire, and are ambitious after.

3. They say, that tho the Angel refus'd to be worshipped by St. John, as he would have done also by the other Apostles, who were engaged in the same Work with him in bearing testimony to Jesus; yet was it due to them from other Christians of a lower rank and order.

But this is answered in the reason the Angel gave for his refusing to be worshipped, which reaches to all sorts of Christians, to one as well as to another, he being a fellow-Servant with the meanest that believe in Christ, as well as with an Apostle or Prophet; and so it follows, *I am thy fellow-Servant, and of them that keep the Sayings of this Book.*

4. That which follows is very surprising; but what will not great Wits venture at? Cardinal Bellarmin will not only have these Words no Argument against the Worship of Angels, but an Argument for it; If St. John, says he, *thought him to be an Angel, and yet worshipped him, why are we reprov'd for doing what St. John did? Do the Calvinists know better than St. John whether Angels are to be worshipped?*

I answer, if St. John thought him to be an Angel, and yet worship'd him, why should we not be reprov'd for doing what St. John did, if St. John did what he should not have done? *Do the Calvinists know better than St. John whether Angels are to be worshipped?* I answer, Do the Papists know better than the Angel, whether Angels are to be worshipped, who expressly forbid it, *See thou do it not, worship God?*

Si Johannes putavit esse Angelum, & tamen adoravit, cur nos reprehendimus qui facimus quod Johannes fecit? Num melius Johanneorum Calvinistæ sine Angeli adorandi? De Sanct. Beat. I. c. 14.

## V. Head.

*No proof from Scripture for the solemn Invocation of Angels, and Saints departed.*

Of this there are three Branches : 1. Praying to them to bestow or to pray for Blessings for us. 2. Praying to be heard for their Sakes, in favour of them and their Merits. 3. Praying to them as Intercessors and Mediators for us in the Presence of God. For none of which is there any proof in Scripture.

The first Branch is : *There's no proof in Scripture for praying to them to bestow or to pray to God for Blessings for us.*

Ecl. de SS. Be.  
at. c. 19.  
Salm. in 1 Tim.  
a. disp. 7. Eck.  
Enchyr. de  
ven. Sanct. c.  
13.

Many of their Learned Men freely grant that there is no express Command either in the Old or New Testament for the Invocation of Saints departed.

Not in the Old Testament, because the Souls of the Patriarchs and other holy Men were detained in *Limbo*, and were not admitted into Heaven, and the Beatifick Vision, till our Saviour, after his Resurrection, carried them up thither. But was it so? If the Saints come to know the Prayers of their Supplicants by Revelation from God, as some of them affirm, why might they not have come to the knowledg of them in *Limbo* as well as in Heaven, since God could have made them known to them in one place as well as another? Besides, was not *Enoch* and *Elias* carried up immediately into Heaven? and the latter in the very sight of *Elisba*? Were not *Noah* and his Sons the direct Posterity of *Enoch*? Were they not in great Distress in the time of the

the Flood? Was there not a great zeal of Affection betwixt *Elias* and *Elisba*? And yet notwithstanding all these great Inducements and Encouragements to it taken from the endearing Relation of a Father to his Sons and them in distress, and of a Master to his Disciples, yet we no more read of, *Holy Enoch, or Holy Elias pray for us*, than of, *Holy Abraham or Holy Isaac pray for us*.

Not in the New Testament, lest it should be an occasion of Offence and Scandal to the new-converted Gentiles, and make them think that they had only changed their *Gods* but not their *Religion*; that the Christian Doctrine was only a Device of the Apostles to thrust out their *Old Demons and Heroes*, and to put in *themselves*.

And is not this a good Argument still? Is it not of as much force now to cast this Practice out of the Church, as it was then to keep it out? Does it not give infinite offence to a great part of the Christian World? And is it not esteem'd, and that justly by them, to be the Old Pagan Worship reviv'd, or something very near it? For it is not the change of the Object that makes any material Difference, or that can excuse it, whilst the act or kind of Worship is the same: Religious Worship is God's peculiar, and to give it to a Creature, was the Pagan Worship and Superstition.

Now is it not a very unaccountable thing that the Church of *Rome* should make that an *Article of Faith*, for which there is confessedly no Foundation in Scripture? And is it not as much to be wondered at, that if this Practice was to obtain in the Church, the Scriptures that give so many plain Directions concerning Prayer, the Object, the manner of its performance, the Qualifications of the Supplicant, should be wholly silent about this? That the Apostles who were guided by the Spirit



of God into all Truth, and therefore cannot be supposed to omit any part of the Christian Doctrine that was necessary, nay profitable for the Salvation of Souls, should quite forget it, and neither practise it themselves to the Blessed Virgin who died before some of them, nor in any of their Writings instruct the People in the Piety and Usefulness of it?

But tho there are no plain Texts in the Old Testament for Invocation of Saints, there are for Invocation of Angels, and they insist chiefly on these.

In *Gen. 48. 16.* it is said that *Jacob* prayed to an Angel to bless the two Sons of *Joseph*, *Manasseh* and *Ephraim*; And the Angel which redeemed me from all evil, bless the Lads.

To this I answer, 1<sup>st</sup>, That this might be only a Wish and not a solemn Prayer; and if a Prayer, not put up to the Angel but to God, that he would appoint the same Angel that had preserved him, to bless them; a form of Prayer, like that of *David's*, *Psal. 35. 6. Let the Angel of the Lord persecute them*; he pray'd to God that it might be, not to the Angel to do it. The like is to be said to *Tobit*, chap. 5. 15. *God who dwelleth in Heaven, prosper your Journey, and the Angel of God keep you company.* Which words are not spoken to the Angel, but concerning him, meerly by way of wish and desire, and not by way of supplication. But if they are a Prayer, then again it must be to God, as before, to send and appoint his Angel.

Secondly; This Angel is generally thought by the Fathers (whom the *Romanists* in interpreting Scripture are sworn to follow) to be the Son of God; so *Justin Martyr* disputing with *Tripho* the Jew; *He, an Angel God and Lord, appeared unto Abraham in humane shape, and was seen of Jacob in the form and figure of a Man.*

So

Ἰππὸς καὶ Ἀγγέλῳ  
 ληθὲν καὶ Θεοῦ, καὶ  
 ἑνός, ὡς ἰδὲν  
 αὐτὸν ἐν τῷ  
 ἱκανῶς παρὴν.  
 P. 71.

So *Athanasius* and *St. Cyril of Alexandria* expound them, and thus they argue; *How indecent was it for Jacob to join God and a Creature together*, as he must do, if the Angel was no more than an Angel, *The Lord that fed me all my days, the Angel which redeemed me?* This can seem reasonable to none but the *Romanists* who commonly practise it, joining in their Doxology the *blessed Virgin with God the Father and our blessed Saviour*. Again, *How more unworthy of so holy a Man as Jacob to pass by God, as it were, and to make his Intercession to an Angel, as if he had more confidence in the Angel than in God?*

Serm. 4.—contra Arrian.  
Thesaur. lib. 3.  
cap. 6.

Laus Deo, Virgini-  
que matri,  
Deo item Iesu  
Christo. Bel. in  
fin. tom. 1.  
Perer. in fin.  
lib. de motus &  
mundi ætern.  
Greg. Val. in  
fin. omn. Op.

Lastly, *Who was the Angel that had redeemed Jacob from all Evil? Was it not he that had wrestled with him?* Gen. 32. 28. *That had delivered him from his Brother Esau? Whom he would not let go till he had blessed him? And does not Jacob say of him, ver. 30. I have seen God face to face, and my Life is preserved?* For the Confirmation of this Exposition, it will not be amiss to consult *Hos. 12. 3, 4, 5. He took his Brother by the heel in the Womb, and by his Strength he had Power with God; yea he had Power over the Angel and prevailed: he wept and made supplication unto him: he found him in Bethel, and there he spake with us; even the Lord God of Hosts, the Lord is his Memorial.* Where the Person that is called an *Angel*, ver. 4. is in v. 3. called *God*, not because he represented God, but was God himself; the word *Elohim* in the plural number being never us'd (as some Learned Men have observed) to denote one Angel but many, but often used to signify God. And ver. 5. he is called *Jehovah, God of Hosts*; Appellations proper to God alone, and not communicable to any created Angel: for thus saith God of that Name *Jehovah, or I am that I am, Exod. 3. 15. This is my Name for ever, and this is my Memorial unto all Generations.*

To

Bel. de Sanct.  
Beat. L. I. c. 20.

To this some of them add those other Words of *Jacob* in the latter part of the 16th Verse, *And let my Name be named on them, and the Name of my Fathers, Abraham, Isaac, & Jacob*; but most ignorantly and impertinently: for who does not see the difference betwixt calling on the Name of *Jacob*, and the Name of *Jacob* being call'd upon them? Nothing can be more evident than that *Jacob* did not speak of a Religious Invocation of *himself* after he was dead, and of his Ancestors *Abraham* and *Isaac*, but of the adopting of the Sons of *Joseph* into his Family, and dividing to them a Portion with the rest of his Children in the Land of *Canaan*; and that tho they were born in *Egypt*, out of his Family, they should no less be esteem'd his Sons. It is a known Phrase amongst the Jews, whereby is express'd the ingrafting of any Person, Man or Woman, into a Family, explained beyond all contradiction, in *Gen. 48. 5. And now thy two Sons, Ephraim and Manasseh, which were born unto thee in the Land of Egypt, before I came unto thee in Egypt, are mine; as Reuben and Simeon they shall be mine.* As also in *Isa. 4. 1. In that day seven Women shall take hold of one Man, saying, &c. Only let thy Name be call'd upon us*, so the Margent reads it *verbatim* from the Hebrew, that is, as it is in the Text, *Only let us be called by thy Name*, or accounted thine. The same Phrase we find *Dan. 9. 18. O my God, behold the City, whereupon thy Name is called*; so in the Hebrew, but rendered in the Text, *which is called by thy Name*. Was it needful in so plain a case; I might produce their own Interpreters against themselves, but I shall set down only the words of one of them, *The Name of one Man according to the usual Speech of the Jews, is said to be call'd upon another, when that other is call'd by his Name.*

Ribera in Com-  
ment. Am. c. 9.  
ver. 12.

Nicol. Lyran.  
in locum.  
Fonseca in Ca-  
jet.

With

With the like Confidence and Impertinence do Bellarmine and others cite *Job* 5. 1. *Call now, if there be any that will answer thee, and to which of the Saints wilt thou turn?* Bellarmine here tells us, that by Saints, according to St. Austin, are meant Angels, and cites many other places of *Job*, where Angels are called Saints.

Be this granted; Is there here any Precept to pray to them? No, he confesses, the words are no further an Argument for it, than as they shew it *was the custom of that Age to implore the aid and protection of Angels.*

C. 19.

But how do they shew this? If the words have a quite different sense and design; as appears they have from the Context. We find that *Eliphaz* in the former Chapter, instead of pitying *Job*, and administering comfort to him in his Agony, accus'd him of Impiety towards God, and Unrighteousness towards Men; alleging for it, that God never afflicts Men in so grievous a manner but for some great and notable Wickedness, and for the proof of this he appeals to *Job's* and his own Experience, to the Admonitions he had frequently given others of it, to the many Instances of it in the Destruction of great Oppressors, and tells him at last that he was confirmed in this Truth by an Angel who in the night had appear'd to him: And lest all this was not enough, he reassumes the Argument in this Verse, and bids him ask the Opinion and consult the Experience of other holy Men or Saints, and he would find that all of them would seal to this Truth; nay, but that he was so unworthy and could not expect it, if an Angel should appear to him, as one had done to him, he also would bear witness to it.

Job 4. 7.

Ver. 8.

Ver. 9, 10.

Ver. 11 to the end.

A like Text to this, and as little to their purpose is that in *Job* 19. 21. *Have pity upon me, have pity upon me, O ye my Friends, for the Hand of the Lord hath touched me.*

By

By *Friends* cannot without manifest violence to the Context be meant *Angels*; but *Job's* three *Friends* that came to visit him, and instead of applying fit Lenitives to his Anguish, did by their sharp and cutting Reproaches wound him deeper and enrage his Sores. Thus he begins the Chapter, and complains of their Cruelty, *ver. 1, 2. How long will ye vex my Soul, and break me in pieces with words? These ten times have ye reproached me, &c.* And having in the following Verses very lively exprest his bitter and pungent Afflictions, in *ver. 21.* he takes up the Complaint again, *Have pity upon me, have pity upon me, O ye my Friends: Ye, the same Persons he complained of before; as if he had said, O ye my Friends, who profess to come to comfort me, do not ye make my condition more deplorable; let it suffice that the Hand of the Lord lies heavy upon me, do not you by your cruel Taunts, unreasonable and inhumane Censures, add to my Load and Pressures, but after others have forsaken me in my Miseries, shew your selves to be Friends indeed by the Comforts and Assistances you administer to me.*

Their chief Proof for Invocation of Saints and what they most insist on is yet behind; it is from such Texts of Scripture wherein good Men on Earth are commanded to pray for one another, and from Examples of that kind. A number of these are to be found both in the Old and New Testament; *1 Sam. 7. 8. And the Children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the Hand of the Philistins. Job 42. 8. And my Servant Job he shall pray for you, for him will I accept. Rom. 15. 30. I beseech you, Brethren, that you strive together in your Prayers to God for me. To the same purpose are cited, Eph. 6. 18, 19. Pray always with all Prayer and Supplication for all*

all Saints and for me. 1 Theff. 5. 25. Brethren, pray for us. 2 Theff. 3. 1. Finally, Brethren, pray for us. Col. 4. 3. Heb. 13. 8. Praying also for us. Eph. 3. 16. For this cause I bow my Knees unto the Father of our Lord Jesus Christ, that he would grant you to be strengthened with Might by his Spirit in the inner Man.

It is confels'd on all hands, and these Texts abundantly prove it, that it is the indispensable Duty of the Members of Christ's Church to pray for one another, and that they may and ought to desire one anothers Prayers. God has for great and wise reasons commanded and encouraged this, hereby we testify our mutual Love to one another, express our Sympathy and fellow-feeling with one anothers Miseries, most effectually preserve the Unity of the Body of Christ, and uphold the solemn publick Worship of God in the World, which consists in meeting together, and putting up to one common Father mutual Prayers for one anothers Prosperity; this also gives great credit & Reputation to Religion & Vertue, when God hears the Prayers of good Men, & upon their Supplications, diverts a Judgment, or removes a Calamity from themselves and others. But from hence can be drawn no Argument for the Invocation of Saints and Angels:

For, 1. Christians on Earth are by these Texts empowered only to desire others to pray for them. But the Church of Rome prays to Saints and Angels, not only to pray for them, but to bestow Blessings upon them, to bless them, to give this or that temporal or spiritual Good to them, and to help them in this or that particular Difficulty or Distemper; which is to suppose them to have a most certain Power to help them, and to terminate the Worship on them. Innumerable Instances of this kind may be produc'd; and the matter of fact is too notorious to be denied. Bonaventure, a Cardinal and a Saint, has

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Tom. 6. p. 478. burlesqu'd the Book of Psalms, applying whatever is said in them of God the Father and his Son Christ Jesus, unto the Virgin Mother. And was it true, as they of late to palliate the business, that in whatever words or Phrases their Prayers to Saints are express'd, the meaning of the Church in them all, is, but an *Ora pro nobis*; yet this would not fetch it off, since it is not so much the matter of the Prayer, as the nature of the Prayer that makes it unlawful to be pay'd to them. For,

Suppliciter invocare.

2. When we are in those Texts obliged to desire our fellow-Christians to pray for us, that desire is not a *Praying* to them, but a *friendly Request*; but the Church of *Rome* enjoins to call upon the Saints departed, in a most devout manner, *after the manner of Supplicants*; and we know that it is their constant practice to do it, with all the Circumstances of Religious Worship, in consecrated Places, at holy Altars, at the same time they worship God, with bended Knees, with Eyes and Hands lift up; witness the *Rosaries*, the *Psalters*, the *Hours*, and all other Offices of Devotion, wherewith they worship the Blessed Virgin; witness the *Oratories* and *Chapels* they have erected for her Honour and Service. Now does it follow, that because I am commanded to desire the Prayers of my Brethren on Earth, I am also commanded after a most religious manner to invoke the Saints in Heaven to pray for me?

3. These Texts require us to desire our fellow-Christians to be only meer Supplicants and Petitioners for us, to pray for us, as they do for themselves. But the Church of *Rome* teaches and practises *more* in their Invocation of Saints, *viz.* to pray to them to become their Advocates and Mediators in Heaven with God. Now these are two different things, and the one not to be inferred from the other: For in the first, in desiring the Prayers of

of

of good Men on Earth, we rely on the Goodness of God, and the Truth of his Promise to hear and answer them; In the latter, praying to Saints in Heaven as Advocates and Mediators, we rely on their Merits, the Favour and Interest they have in God; as if they were more easily prevail'd with by our Prayers, than our God and Saviour, as if they had greater Power in the Court of Heaven than the Son of God, or that God would do more for Men at their Importunity, than from his own infinite Love and Propensity to do Good.

4. These Texts require us to desire the Prayers of good Men on Earth, who hear us and know our Condition; but the Church of *Rome* requires Men to pray to Saints in Heaven, who cannot hear us, and for ought we know, are ignorant of our State. Now does it follow that because I may desire the Prayers of one that's present, I may invoke the Prayers of one that's absent. Nothing can be said against the former, but to do the latter, is either an absurd and foolish, or a sinful and idolatrous Action; foolish, if they believe the Saints in Heaven do not hear them; Idolatrous, if they do; for that is to suppose them to be omnipresent, and to ascribe to them one of those Perfections that is incommunicably inherent in the Nature of God: The truth of which I thus prove; he that prays to a Saint departed, prays to him in Faith, in a Belief that he hears and can help him; this Faith is founded on something, either that the Saint can hear and help him by his own natural Power, or by some other means; If by the former, then the Point is granted, and that ascribes to him an *Omnipresence*, that's above the condition of a Creature; if by the latter, some Revelation must be produced from God to that purpose: for it is not enough that God can make known our Prayers to the Saints one way or other, but



if they pray in Faith to them, some proof must be produc'd that God does do it ; for guess and conjecture is not a sufficient Foundation for Faith, it must have for its Bottom, either a natural Power in the Saint, or a Revelation from God of some other way ; but there is no such Revelation as to the latter, and therefore the praying in Faith to them necessarily implies the former, and consequently ascribes to them that *Omnipresence* that is inseparable from the Deity. The Church of *Rome* tells us of many ways (all which I considered before under the 2d Head) but they are not agreed which to fix upon, a true sign they are uncertain of all ; and tho God may and can do it any of those ways, that is no proof that he does it by any of them, unless he had told us so.

P. 101, 102.

Voce vel mente  
supplicare.  
Concil. Trid.  
Sess. 25. Bell.  
de Sanct. Beat.  
l. 1. c. 20.

5. When we desire our fellow-Christians to pray for us, that is a *vocal desire* : but the Church of *Rome* allows of *mental* as well as *vocal* Prayers to be made to the Saints departed, which makes them *omniscient*, and ascribes to them the knowledg of the Heart and all its most secret motions.

I should now produce the several Texts of Scripture that make God the only Object of Prayer as well as of the other parts of Religious Worship ; but to name them all, would be to transcribe a considerable part both of the Old and New Testament : This every Protestant knows that has been conversant in the Bible, and every Papist would be convinc'd of, that had a License and will to read it : It shall suffice therefore to set down a few.

No Man will deny but that the Tabernacle and Temple at *Jerusalem* were peculiarly consecrated to the Honour and Worship of the *one God Jehovah, Maker of Heaven and Earth* ; now here were the *Jews* appointed to bring and perform all their Worship ; here they performed their Vows, kept their solemn Festivals ; hither they

they brought their Tithes and Offerings, and first-fruits; here their Sacrifices were to be offered, *Deut.* 12. 13, 14. here also their Prayers were to be put up; And when it so hapned that they could not repair to the Temple, being in Exile, or in War, they were to pray towards the Temple. Thus *Solomon* prayed to hear the Petitions that were put up towards the Temple, *1 Kings* 8. 30. And *Daniel* in *Babylon*, *Dan.* 6. 10. prayed with his Windows open towards *Jerusalem*. Thus was God the only Object of Prayer in the *Jewish* Religion.

He is so also in the *Christian*, *Phil.* 4. 6. *In every thing by Prayer and Supplication, with Thanksgiving, let your Requests be made known unto God.* And in *James* 1. 5. *If any of you lack Wisdom, let him ask it of God, who gives to all Men liberally. How shall they call upon him in whom they have not heard?* says *St. Paul*, *Rom.* 10. 14. Which words directly exclude all from being the Object of Prayer, that are not the Objects of our Faith, and consequently if we believe only in God, we must call upon him only.

Our blessed Saviour hath thus taught us to pray, *Luk.* 11. 2. *When ye pray, say, Our Father which art in Heaven &c. For thine is the Kingdom, the Power and the Glory;* or *Mat.* 6. 9. *After this manner pray ye, Our Father, &c. For thine is the Kingdom, &c.*

Whether this Prayer was prescribed by our Saviour as a Form to be used, or a Pattern to be imitated by us, it's all one; it still directs and obliges us to put up our Prayers to our *Heavenly Father*, whose is the *Kingdom, the Power, and the Glory*. We may observe also that every Petition in this Prayer is directed to God; (*Our Father which art in Heaven*, being understood, tho not repeated in every one of them;) and if, as some tell us, this Prayer contains a Summary of whatever ought to be

be the Subject-matter of a Christian's Prayer, then whatever I ought to pray for, I ought to pray to God for it ;

C. 20.

*Bellarmino* tells us that this Argument will not hold, because it excludes the second and third Persons in the blessed Trinity from being the Object of Prayer, as much as it does Saints and Angels.

See Disc. of In-  
vocation of  
Saints.

I answer; the word *Father* in this Prayer is to be taken essentially and not personally, and so excludes not the other two Persons of the most holy and undivided Trinity, but only those that are of a different nature from them; now if the whole three Persons are one in Essence, then whenever we pray to, & do honour to God the Father, we must at the same time worship the other two, tho not so directly, who are one with him.

I shall set down but one place more, *Mat. 21. 13. It is written*, says our Lord, *My House shall be called the House of Prayer*; so essential a part, you see, of God's Worship is Prayer, that God thought fit to describe his own House by that Name; but if Prayer did appertain to any other besides God, *the House of Prayer* would not have been a sure distinguishing sign of *God's House*.

The second Branch is: *That there is no proof from Scripture that we may pray to God to be heard for the sake of the Saints, in favour of them and their Merits.*

The Texts they make use of to defend this, are many, but not different in their sense and meaning, and therefore one Answer will serve them all; They are such as these;

*Exod. 32. 13. Moses* thus pray'd in the behalf of the *Israelites*, when they had highly provoked God by worshipping the Golden Calf, *Remember, Abraham, Isaac, and Israel thy Servants.* So

So Solomon pray'd in the behalf of himself, 2 Chron. 6. 16. *Now therefore, O Lord God of Israel, keep with thy Servant David my Father, that which thou hast promised.* In 1 King. 15. 4. it is said, *for David's sake did the Lord his God give him a Lamp in Jerusalem*, when he suffered wicked *Abijam* to succeed in the Throne of *Judah*.

In 2 King. 19. 24. God promises for his Servant *David's* sake to defend the City of *Jerusalem* against *Senacherib's* mighty Host, in the Reign of *Hezekiah*.

Again, *Psal. 132. 1, 10. Lord, remember David, and all his Afflictions; for thy Servant David's sake, turn not away the face of thine Anointed.* And in the Song of the three Children that is added in the *Apocrypha*, ver. 12. they are said thus to pray, *Cause not thy Mercy to depart from us, for thy Beloved Abraham's sake, for thy Servant Isaac's sake, and for thy holy Israel's sake.*

Now for the right understanding of all these Texts, we are to consider, that with these holy Men, *Abraham, Isaac, Jacob, and David*, God was pleased as a reward to their Faithfulness and Uprightness, and for the encouragement of Religion and Vertue in the World, of his meer Grace and Goodness to enter into a Covenant with them, and many times to repeat and ratify it, *that he would be their God, and the God of their Seed*; that he would take them under his especial Care and Patronage, and bestow many Blessings and Deliverances upon them. Hereupon in after-Ages their Posterity were wont in their Prayers to mention their great and worthy Ancestors, not that they begg'd to be heard and answered *for their sakes and merits*, but that they might (as it were) remember God of his Covenant and Promise made to their Fore-fathers, and so beg'd to be heard *for his own sake, his Name sake, and his Mercy sake*. So indeed those places expound themselves, those holy Men being seldom

or

or never mention'd in Prayer, but *God's Promise and Covenant* is also added.

In the fore-quoted place, *Exod. 32. 14.* It follows, *To whom thou hast sworn by thy Self, and saidst, I will multiply your Seed as the Stars in Heaven.*

In the Song of the three Children, *ver. 13.* it is added, *To whom thou hast spoken and promised, that thou wilt multiply their Seed as the Stars.*

And where God promised for *David's Sake* to defend Jerusalem, to turn away his Anger; the meaning is, for his Covenant sake, and for his Promise sake, which he made with and to *David.*

So God himself teaches us to expound these Texts. *Exod. 6. 3, 4, 5.* *And I appeared unto Abraham, &c. And I have also established my Covenant with them, &c. And I have also heard the groaning of the Children of Israel, and I have remembred my Covenant.* *Lev. 26. 41, 42.* *If then their uncircumcised Hearts be humbled, &c. then will I remember my Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember.*

And as good Men were wont to adjure God by his Truth and Faithfulness engag'd in Covenant with their Forefathers to spare them and to save them; so also was God pleased, the stronger to confirm their Faith in his Covenant and Promises, sometimes to repeat and confirm it afresh to them: *Psal. 89. 28.* *My Covenant shall stand fast with him.* *Ver. 33.* *My Loving Kindness will I not utterly take from him, nor suffer my Faithfulness to fail.* *Ver. 34.* *My Covenant will I not break, nor alter the Thing that's gone out of my Lips; once have I sworn by my Holiness, that I will not lie unto David.*

The Doctrine of Merit is a stranger to the Scriptures, and what no Creature, tho innocent, is capable of; the

the highest degree of Vertue and Goodness being our Duty, no Man can merit at God's Hand, for that is to do more than his Duty ; and if the Innocent cannot merit, much less the Wicked and Unclean ; and who can say, I have no Sin ? All the Promises therefore made by God to good Men and their Posterity are not to be reckoned as a debt to their Deserts, but as the effect of his Grace and Mercy in Christ Jesus ; having deserved no good thing from God, nay having demerited highly against him, we can expect nothing from God but by way of Grace and Covenant ; and the Justice and Wisdom of God requiring that this Covenant should be founded in our Saviour's Blood, and seal'd and ratify'd in it, we have nothing else but Christ and his Merits to rely upon, nothing else to plead in the behalf of our selves and others at the Throne of God ; but this we have, and this is sufficient.

This was long ago prefigur'd by the *Jews* being obliged to offer up all their Prayers to God at the Temple, the Temple being a Type of Christ's Incarnation. As God dwelt in the Temple then, so he does now in our Nature ; and what the Temple was to the *Jews*, that is Christ Jesus to us, the way and means that procures the Acceptance of our Prayers with God.

To this may be added many places in the New Testament ; *He is able to save to the uttermost all those that come unto God by him, for he ever-lives to make Intercession for us*, Heb. 7. 25. To this our Saviour hath appropriated his own granting what his Disciples should ask of God ; *John 14. 13, 14. Whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son.* To this he elsewhere appropriates God's granting what they should ask of him : *John 15. 16. Whatsoever ye shall ask the Father in my Name, he will give it you.*

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*you.* To this he expressly obliges his Disciples, *Joh. 16. 24.* *Hitherto ye have asked nothing in my Name : ask, and ye shall receive, that your Joy may be full.* Now to pray in the Name of Christ, is to pray through his Mediation, upon the encouragement of his Merits, and his being our Intercessor and Advocate at God's Right-hand in our Nature, who having perfectly fulfill'd his Father's Will, and by his Death made an Atonement for our Sins, and purchased Grace and Glory, and all good things for us, hath given thereby the greatest assurance, that whenever we go duly qualified in his Name, we shall get access, and both our Persons and Services be accepted. And that this is to ask in Christ's Name, appears from *John 1. 12.* *To as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name ;* that is, on the account of his Merits and Undertaking. So *Joh. 20. 31.* *These things are written that ye might believe, and that believing, ye might have Life thro' his Name ;* that is, thro' his Merits and Mediation.

The third Branch is : *There is no proof from Scripture for praying to Saints and Angels, as Intercessors and Mediators in the Presence of God.*

The *Romanists* positively assert that the Saints are our *Advocates and Mediators in Heaven*, and pray to them as such ; and tho they distinguish betwixt a *Mediator of Redemption*, and a *Mediator of Intercession*, ascribing the first solely to Christ ; and making the latter common betwixt him and Saints in Heaven ; yet whoever considers their *Doctrine of Merit and Supererogation*, and that of *Indulgences* founded upon it, whoever observes how often they desire in their Devotions to be heard and assisted for the *Merits* as well as Prayers of this or that other Saint,

Saint, and that *Bellarmino* himself confesses that they may after a sort be called *our Redeemers*, will be apt to conclude that they attribute both to the Saints as well as to Christ.

Precibus & Meritis. —  
Non absurdum est si sancti viri Redemptores nostri aliquo modo dicuntur. de Indul. l. 1. c. 4.

But admitting the Distinction; there is as little proof for the one as for the other in Scripture; the Texts they appeal to for the justification of it, being very much mistaken by them.

The first is *Gal. 3. 19.* where the Apostle, speaking of the Law, says, *it was ordained by Angels in the hand of a Mediator.* From whence they argue, that the Saints in Heaven may in the same sense be called Mediators, wherein *St. Paul* calls *Moses* a Mediator.

I shall not answer with some Learned Men, that by *Mediator* here may not be meant *Moses*, but *Christ* the promised Messiah, who spake with *Moses* on the Mount, and delivered the Law to him, being attended on by an innumerable company of Angels, for the greater Glory and Majesty of their Lord.

Deut. 33. 2.  
Acts 7. 53.  
Angelis dispositis.

But granting it to be *Moses*; he is call'd a Mediator, in a far different sense from that wherein that Appellation is given to the Saints above, *viz.* as he was an *Inter-nuncio*, a Person that went betwixt God and the People, relating the Covenants and Agreements made betwixt them. *I stood betwixt the Lord and you at that time,* says *Moses* of himself, *Deut. 5. 5.* For what? It follows, *to shew you the Word of the Lord.* And as *Moses* brought the Word and Law of God to the People, *Exod. 19. 7.* so he return'd the Words of the People to the Lord, *ver. 8.* *And Moses came and call'd for the Elders of the People, and laid before their Faces all these Words which the Lord commanded him: And all the People answer'd together, and said, All that the Lord hath spoken, we will do: and Moses return'd the Words of the People unto the Lord.*



Quatenus nuntii utrinque; itantes, pacta ac fœdera utriusque partis referunt, quomodo omnes internuntii dici possunt Mediatores. De Christo. l. 5. c. 1.

To this *Bellarmino* agrees, where he says, *all such Messengers may in a sense be call'd Mediators*. But does it follow, because *Moses* was employed as a Messenger betwixt God and the *Jews* at the Delivery of the Law, that the Saints above are our Advocates and Mediators with God in the Court of Heaven.

They cite also *Rev. 8. 3.* where an Angel is said to offer the Prayers of the Saints to God. The words are these; *And another Angel came and stood at the Altar, having a golden Censer; and there was given unto him much Incense that he should offer it with the Prayers of all Saints upon the golden Altar, which was before the Throne.*

To this I need say no more, but that the generality of learned Men, as well of the Church of *Rome* as the *Reformed*, understand by the Angel here, our blessed Saviour, whose Office alone it is to offer up the Prayers of the Saints, and for whose sake alone they are accepted. So *Thomas Aquinas*; *The Angel, to wit, Christ, who is call'd an Angel, because sent by the Father into the World.* So the Jesuit *Viegas*, *All Interpreters do confess that by Angel is here meant our Lord Christ, because of no other can it be said, that he offers up to the Father after so glorious and majestic a manner, the Incense, that is, the Prayers of all Saints, upon the golden Altar.* To confirm this sense of the words, we may observe that he is called in the Text, *another Angel*, intimating that he was one both in Nature and Office, different from the others mention'd in the verse before, *ver. 2.* I saw the seven Angels which stood before God; and then, *ver. 3.* Another Angel came and stood at the Altar.

The next is *Rev. 5. 8.* where it is said, *That the four Beasts, and four and twenty Elders fell down before the Lamb, having every one of them Harps and golden Vials full of Odours, which are the Prayers of the Saints.* By the Pray-

Angelus, scilicet Christus, qui dicitur Angelus, quia missus a Patre in mundum, &c. in cap. 8. Apoc. Reliqui omnes interpretes esse Christum Dominum confitentur, quia nulli alii quam Christo, &c. in cap. 8. Apoc. Sect. 2.

Prayers of the Saints they mean of those Saints that are living upon the Earth, and by the four Beasts and four and twenty Elders, the Saints that are in Heaven; and from thence conclude that the Saints in Heaven do offer up the Prayers of the Saints on Earth.

But if by the four Beasts and four and twenty Elders are not meant the Members of the Church Triumphant, but the Bishops and Pastors of the Church Militant, whose office it is to present the Prayers and Praises of the Church to God, then is this Text cited by them to no purpose. And that they are thus to be understood, may not only be collected from the very Testimonies *Bellarmino* cites against it; but some of the Fathers are very plain and positive in it; but instead of setting down their words, I shall desire the Reader to peruse the Text with the following Verses to the end of the Chapter, and he'll easily perceive that they are a Representation of the whole Church of Christ both in Heaven and Earth, joining together in their Doxologies and Praises to God for the Victories of the Lamb, and the Redemption of the World by his Blood, *ver. 8 to 14. And when he had taken the Book, the four Beasts, &c. And they sung a new Song, saying, Thou art worthy to take the Book, &c. And I beheld and heard the Voice of many Angels round about the Throne, and the Beasts and the Elders, and the number of them were ten thousand times ten thousand, and thousands of thousands, saying with a loud Voice, Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing: And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I, saying, Blessing, Honour, Glory and Power be unto him that sits on the Throne, and unto the Lamb for ever and ever.*

Ambr. in Job.  
Iren. l. 4. c. 33.

I might pass over what they produce out of *Tobit. 12. 12, 15.* where the Angel *Raphael* is said to bring the remembrance of their Prayers before the holy One, and to present the Prayers of the Saints;

The Book being Apocryphal, and so not of sufficient Authority, we have no more reason to give credit to it in this place, than in others that are apparently false, as *chap. 5. 12.* where it brings in the Angel saying what was not true, *viz. I am Azarias the Son of Ananias the Great, and of thy Brethren.*

Non sufficit unus Advocatus vel Mediator humano generi in Cælo, cum tot ac tam periculosas causas habeat coram Deo, faciamus ei adiutorium, hoc est beatam Virginem. Wi- cel. Elenc. abus. P. 125.

There is but one Text more, and I believe the Reader will excuse me, if I do but name it, without making any Reflections upon it, *Gen. 2. 18.* *It is not good that Man should be alone, let us make a meet help for him;* that is, says *Florus*, *One Advocate or Mediator in Heaven is not sufficient for Mankind, which has so many Causes of the highest and most dangerous consequence depending before God; Let us make him a meet Help, i. e. the blessed Virgin.*

I must not stay here to shew that the Angels and Saints above are no way qualified for the Office of a Mediator, unless it could be prov'd that they knew our Desires, and were thoroughly acquainted with our Case and Condition, and had a sufficient Power to undertake our Patronage, and a sufficient Merit and Interest in God to procure it from him. But my business is to shew that the Scripture every where appropriates this to our Lord Christ, who being God as well as Man, knows our Hearts, hears our Prayers, has Merit enough to purchase, Interest enough to procure, nay Power sufficient to grant and bestow whatever we ask and stand in need of. He is sure of good success; whatever Cause or Person he becomes an Advocate for.

*Father, I know, that thou hearest me always,* says our Saviour, *John 11. 42.*

*Come*

*Come unto me all ye that labour and are heavy-laden, and I will give you rest, Mat. 11. 21.*

Again, *John 14. 6. No Man cometh to the Father but by me.*

And *Eph. 2. 18. Through him we have an access by one Spirit unto the Father.*

So *Eph. 3. 12. In whom we have boldness and access with Confidence by the Faith of him.*

But there cannot be a clearer and fuller proof to this purpose, than *1 Tim. 2. 5. There is one God, and one Mediator between God and Man, the Man Christ Jesus. And,*

*In 1 Cor. 8. 5, 6. For tho there be that are called Gods, whether in Heaven or in Earth (as there be Gods many and Lords many) but to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

Here in opposition to the Pagan Idolatry, that together with one supreme God worship'd many other inferiour Deities, either as subordinate Governours of the World, or as Mediators and Intercessors for them with the supreme God, The Apostle asserts, that to us Christians, *there is but one God, the Maker of all things; and one Mediator betwixs God and Man, the Man Christ Jesus,* to be the Object of our Worship. In both which places 'tis very evident, the word *ēs, one,* signifies one only, *One Mediator* in the same sense that there is *one God*, and you may as well make to your selves more Gods than one as more Mediators than one.

Nor will their distinction of a *Mediator of Redemption* and a *Mediator of Intercession* be here of any use to them. For,

1. The Apostle asserts absolutely without any reserve or distinction, there is *one God* and *one Mediator*. To distinguish where the Apostle does not, is not to speak the

the Apostles sense, but their own, and to serve a Cause instead of Truth.

2. The Apostle opposes the one Mediator to the Plurality of Dæmons and Mediators among the Heathens ; now all that the Heathens attributed to their Dæmons or Mediators, was Intercession only : so that this distinction, had it been thought of in that Age, would have serv'd the Heathens turn as well as the Papists, and it would have been as good an Answer from the one as the other ; Christ is a *Mediator of Redemption*, but ours Mediators only of Intercession.

3. A Mediator of mere Intercession is a great lessening and reproach to the Nature and Perfections of God. It brings down God to the meanness of earthly Princes, as if he, like them, dispensed his Favours by the direction of others, and at their importunity ; as if he knew not when to do good, and was not always ready to do it, but wanted the Information and Sollicitation of others, and govern'd himself more by Measures taken from some Favourites in the Court of Heaven, than by his own infinite Wisdom and Goodness.

We indeed are commanded to pray to God, to pray for others, and to beg one anothers Prayers ; but this we do not, to inform God, but to pay our Homage and Worship to Him ; not as relying on any Interest or Power we or others can have in God, but on his Goodness, and the truth of his Promises, that reach alike to all good Men ; and in doing this we give Glory to God, by owning his Absolute Sovereignty over us, and declaring his Goodness and Faithfulness to the World : But to pray to Saints and Angels as Mediators of Intercession, is to suppose that they have upon the account of their own Merit and Worth that Power and Interest in God as seldom or never to be denied ; or at least that  
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the surest and most likely way to obtain our Petitions, is first to petition them to offer them up to God. But now the more of such Power and Interest we think they have in God, the more shall we place our hope and confidence in them ; and the more we trust and depend on them, the less shall we trust and depend on God ; And is not this to take from God, and to give to his Creature, and to divide our hope and confidence betwixt them ? And if Faith and Hope are any parts of Religious Worship, *We give his Glory to others*, whilst we give part of that Worship to them, that is solely and peculiarly God's.

4. No one can be a Mediator of Intercession that is not a Mediator of Redemption too ; to be a Mediator of Intercession in the behalf of an offending Person to his provoked Lord, 'tis requisite that he be no Offender against him himself, that he has a greater Interest in him than the Person he intercedes for, and that this Interest is founded on the Merit of some Services performed to him, by which Services the Honour and Reputation of his Government is as much retriev'd as it was injured by the others offence and disobedience, otherwise he is no more likely to prevail for him than the Offender is for himself, having both by their Sin forfeited their Right and Interest in God's Favour, and not having done any thing to make that Atonement for them, that his Justice and Wisdom as Governour of the World has made fit and necessary.

Now such a Mediator or Advocate with the Father in the behalf of sinful Man can none be, *but Christ our Lord*, who, when by our Transgressions we had provok'd God, and brought contempt upon his Laws & Authority, suffered Death to make a Propitiation for our Sins, & by his perfect Obedience & Sufferings restor'd that Honour & Reverence to his Authority and Government that we had vil-

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lified and despised, and now in virtue of his meritorious Blood he makes Intercession for us, not as an *ordinary Suppliant*, relying wholly on Mercy, but as a *powerful Mediator*, urging his own Merits: having purchased what he begs for, having aton'd for what he prays for, his Intercessions for us are never denied, nor our Prayers in his Name, for his Sake.

5. We may observe therefore that the Scripture makes Christ's *Intercession* to depend on his *Propitiation*; so it follows in this Chapter, *ver. 6.* the Apostle, having said there is *one Mediator*, adds, *who gave himself a Ransom for all*: So Rom. 8. 33. *Who shall lay any thing to the charge of God's Elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the Right-hand of God, who also maketh Intercession for us.* So 1 Joh. 2. 2, 3. *If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and he is the Propitiation for our Sins.*

This may farther appear from the Analogy there is and ought to be betwixt the Jewish and Christian Worship; S. Paul frequently in his Epistles, especially that to the *Hebrews*, makes the Legal Priesthood typical of the Evangelical; now if under that Dispensation the Priests were not to make Intercession for the People without a Sacrifice first offer'd up, to atone and propitiate for their Sins; then it follows that under the Gospel we can have no other Mediator than one, who brings a Sacrifice along with him; and that only has our Lord done, who is both our Priest and our Sacrifice, who hath offer'd up himself on the Cross a Sacrifice for our Sins, and now intercedes in the Merits of his own Blood, and the Propitiation he hath made.

Thus, as you see, the Apostle in this Text excludes wholly Angels and Saints from being *Mediators of Intercession*.

*cession.* I shall only add, that in another place he as plainly condemns it, and forewarns Christians against it, 1 Tim. 4.1. *Now the Spirit speaketh expressly, that in the latter times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils,* διδάσκωντας δαιμονίων, the Doctrine of Dæmons, that is, of worshipping Dæmons as Mediators between God and Men. This is an exact Prophecy of what the Church of Rome teaches and practises as to the Worship of Angels and Saints departed, but the Apostle calls it an Apostacy or *departing from the Faith of Christ.*

*Mr. Mede on the place.*

The conclusion of all is this, we believe that the blessed Saints and Angels love us, pray for us, are willing to help us, and do what they can and are permitted to do towards our Happiness; but from hence it does not follow that they are so concern'd in the Government of the World and Administration of humane Affairs, as to make it lawful for us to make them Sharers with God in any part of his Worship; they have not, that we know of, a general and universal knowledge of us and our condition, they have no power of themselves either to hear or help us; without God's leave, if not without God's Command, they can do nothing: and therefore whilst we honour their Memories, and bless God for what Grace and Glory he hath bestowed upon them, we, as the holy Scripture hath taught us, think our selves obliged religiously to adore and pray to God alone.

*Soli Deo Gloria.*

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L O N D O N,

Printed by J. D. for Richard Chiswel at the Rose and Crown in St. Paul's Church-Yard, 1688.





The TEXTS examined which *Papists*  
cite out of the *Bible* for the  
Proof of Their Doctrine

CONCERNING

*The Worship of Images and Reliques.*

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IMPRIMATUR.

June 7. 1688.

Guil. Needham.

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**W**ERE I a Member of the Church of Rome, and obliged to be a Writer in defence of her Doctrines or Practices, there is no one subject I should be so willing to be excused from as the defence of *Image-worship*, and the *Worship of Reliques* out of the *Scriptures*; since there is nothing so much opposed there as this Practice of *Image-worship*; and the main design of both the *Testaments* appears plainly to be this, to root *Idolatry* wholly out of the World: even before the writing of the Holy Scripture the *Jews* have a Tradition, that the forbidding of *Idolatry* was one, and the chief of those *six Precepts*, as they are called, of *Noah*; but when the *Law* it self was given, and the *Scripture* of the *Old Testament* penn'd, we find them continually bearing upon *Image-worship*, forbidding, threatning, and punishing it ever and anon,

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and so severely too, that the *Jews* have of a long time been sufficiently cured of their itching after Idolatry, so frequent from the Beginning of their Government under their *Judges* and *Kings*.

The Command against Idolatry so very strict in the *Old Testament*, and the denouncing Judgments so very terrible against all Offenders whatever ; and the fearful Examples of such Punishments inflicted, might, one would think, justly have superseded any further care or provision against it in the *New Testament* : however we find they did not : for Advices against Idolatry, and severe Threatnings are frequent enough there ; and we are assured that it was one great end of our blessed Saviour's coming into the World to *destroy the Works of the Devil*, the chief of which certainly, next to *Atheism*, was the introducing and fomenting of *Idolatry* in the World.

But notwithstanding all these Prohibitions, and Threats, and Punishments against *Image-worship*, in both the Testaments, the Church of *Rome* forgetting the (a) 1 Cor. 10. Advice St. Paul gave to the *Christians* of his Time (a) 14: (Advice that shews Christians might do what this Church hath done) hath fallen to *Image-worship* ; and is not only content to do it against *Scripture*, but to bring in the *Scriptures* themselves as Vouchers for their *Image* and *Creature-worship*, and to make them declare for these things, which they are as fully and directly against, as Murder, Theft, or Adultery it self.

It is my business at present to examine those Texts which they pretend to produce in favour and defence of their present Practice of worshipping Images. Their number may well be expected to be very small, however *Bellarmino*, to make as great a shew with them as is possible, hath rankt them into three sorts of Testimonies,

nies, which I will examine according to his own method.

The first sort is of those *which* (b) *speake expressly of* (b) Bellar. de Imag. l. 2. c. 12. *Images*; and of this there are but two. The first of which is in *Exod. 25. 18.* concerning the *two Cherubims*, *And thou shalt make two Cherubims of Gold: of beaten Work shalt thou make them in the two ends of the Mercy-seat.* The other is *Numb. 21. 8.* about the *brazen Serpent*, which God commanded *Moses to make and to set it upon a Pole: that every one that was bitten by the fiery Serpents, might look upon it, and live.*

But how are these *two Places* to the purpose? there is not one Syllable in either place of their being made and appointed to be worshipped. We do not dispute with *Bellarmino*, or any one else, the Command from God here of making *Images* for the purposes mentioned there; and the use or making of *Images* is no part of the Controversy, but the *worshipping* of *them*: and this is what we can neither find that God commanded, or the Children of *Israel* practised here to the *Cherubims*, and the *brazen Serpent*: which thing *Bellarmino* himself was aware of, and therefore, as to the *Cherubims*, makes it his business to shuffle us off, with giving us (instead of a Text which he undertakes there, and we require) his own bare affirmation, that *the Cherubims were necessarily adored by those that adored the Ark*. But here one Mistake is built upon another, and we have several Mistakes and Inconsequences crouded together. For,

*First*, The *Ark* it self was not adored by the *Israelites*, as I will sufficiently demonstrate when I come to his Text about the *Foot-stool*; and therefore to retort his reasoning upon him, If the *Ark* it self, over which God was pleased to meet his People, was not adored, much less were the *Cherubims*, which represented only

the Attendants on that representative Throne.

But granting the Ark was adored as representing God's Presence among them, yet why must the *Cherubims* be so too? Can we not adore God Almighty in Heaven without adoring the Angels which stand about his Throne? or do we adore the Angels in Heaven, whenever we adore God there? If no body pretends to affirm a thing so grossly absurd, why could not the *Israelites* worship the Ark representing the Presence of the invisible Majesty, without worshipping the *Cherubims* which were only to represent the Angels standing about the Throne of God? The very design of them shews they were not to be worshipped, as well as the silence of the Scripture about appointing any Worship to them, and the Command of God of worshipping no manner of Image.

But notwithstanding all this, several *Romish Writers* will have it that the *Jews* worshipped God towards the *Cherubims*, and thereby worshipped the *Cherubims* themselves; and the late Dr. Parker Bishop of Oxford was so over-kind to the *Romanists* in this Point, that he affirms downright (c), that *an outward Worship was given to the Cherubims.*

(c) *Reasons for*  
*abrogating the*  
*Test. p. 130.*

Both these Assertions are equally true and conclusive, and by this sort of arguing any Man may prove what he has a mind to. Let us suppose that the People were to worship God with their Faces directed to the *Holy of Holies*, wherein the *Ark* with the *Cherubims* upon it were placed, or, to use these Peoples phrase, to worship towards the *Cherubims*. If this proves that they did thereby worship the *Cherubims*; then it follows as clearly that when *Christians* prostrate themselves to God with Hands and Eyes lifted up towards Heaven, they worship the Heaven, and are as guilty of worshipping the Sun,  
Moon,

Moon, and Stars, as ever any Pagans were. It was just such wise arguing as this, by which the *Heathens* were for proving the *Primitive Christians* as much *Idolaters* as themselves, and Worshippers of the Sun; because it was their custom to worship God towards the *East*; and though the *Heathens* could not for want of such nice piercing wits as *these Men* are blessed with, yet *these Popish Writers* could certainly have proved the thing upon them. The *Christians* did not deny that they worshipped the invisible Majesty of Heaven *towards the East, towards the Rising-Sun*; and these Men would have shew'd them that giving Worship *towards*, and Worship *to*, were the same thing; so that since they could not deny they paid their Worship *towards the Sun* or *East*, it was certain they paid their Worship *to the Sun*. But cannot such Men as these distinguish between paying our Adoration *to* an Object of Worship, and paying our Worship *to* that Object *towards* such a place? If they cannot, they are rather to be pittied than disputed with.

And as to the *Bishop's* affirming down-right, that *an outward Worship was given to the Cherubims*; tho it deserves no better Answer than to affirm that they had *no outward Worship* given them, yet I have these Reasons to confirm our denial with.

*First*, We have not one word of *Command*, or *Intimation* here, that God would have the *Cherubims* worshipped; which had been absolutely necessary for any ones daring to pay any Worship to them, since God had expressly commanded all the *Jews* in the *second Commandment* not to bow down to, or worship any manner of *Image*.

*Secondly*, The People could not worship them, since they were always invisible to them, and could not serve the

the true ends of Images to represent after a visible manner invisible things to them ; they were as invisible as any thing that could be represented by them, and therefore altogether useless to such purposes ; and I suppose invisible Images were no more in use then than they are now.

*Thirdly*, These Reasons together did so far satisfy as great a Friend to Images as ever the Church of Rome had, I mean their *Angelick Doctor, Thomas Aquinas*, that (d) he asserts that the *Cherubims* were neither placed in the *Tabernacle* for *Representations of the invisible God*, nor to have *Worship paid to them*. And with him others of their Church agree, whom it is not worth while to produce : what I have offered is more than enough to shew that *Bellarmin's* first Text is far from being able to prove that the *Cherubims* were worshipped by the *Jews* in their Service.

(d) Aquin.  
prima 2da Qu.  
102. Art. 4. n. 6.

His second Text is concerning the *brazen Serpent*, *Numb. 21. 8, 9. And the Lord said unto Moses, Make thee a fiery Serpent, and set it upon a Pole : and it shall come to pass that every one that is bitten, when he looketh upon it, shall live. And Moses made a Serpent of Brass, and put it upon a Pole ; and it came to pass that if a Serpent had bitten any Man, when he beheld the Serpent of Brass, he lived.*

Now in answer to this Passage we have the very same question to put that was used before about the *Cherubims*, and that is, where is there a Syllable in this place that either commands or mentions the Children of *Israel's* paying any Worship to this brazen Serpent, though erected for such great Blessings to them? *Bellarmino* here is put to the very same shifts he was at before, and instead of producing *Scripture* to shew that the *brazen Ser-*

pent

pent was worshipped; which is the thing he ought to have done; he gives this pleasant reason that *the brasen Serpent must needs have been worshipped by the Israelites, because God had order'd it to be placed aloft, and it gave relief to those that looked upon it.* And is not this very fine arguing? especially in relation to those People, who lay under such strict Commands against all *Image-worship*? One would think the *second Commandment*, which utterly forbids any *bowing down, or worshipping any Image*, had been a stronger reason to conclude the *Israelites* did not worship the *brasen Serpent*, than the *setting it aloft upon a Pole* could be that it was worshipped: and one would think that the perfect silence of the Passage as to any Worship paid, which is yet so careful to mention the cures done to the People by it, had been more likely to determine any wise Man, that notwithstanding the Benefits it was erected for, yet no Worship was paid to it.

Such sort of reasoning and guessing is very unfit in any case, but far more in this, where Men cannot be content with their Images, but must undertake to produce *Scripture* for the *Worship* of them: and *Bellarmino* had better have kept to his *Councils* of *Nice* and *Trent* in defending *Image-worship*, than to meddle with *Scripture*, and produce such places as this, which speak not one word of any Worship either commanded, or paid to the *brasen Serpent*.

But though this wild reasoning was all that *Bellarmino* had to urge about this place, yet the Author of the *Touchstone of the Reformed Gospel* can make more of it, and is very pert upon the *Reformers*; having put down the 8th Verse of the 21st of *Numbers* about the *brasen Serpent*, which you will find above, he very gravely tells the Reader, that *hence are evidently proved divers*



*divers things against the Reformers: 1. That God commanded the making of this Image: and which of the Reformers ever denied this? 2. The setting it up for a Sign: and which of the Reformers denies this? 3. He promised that the Lookers thereon should assuredly receive Succor and Help. And have any of the Reformers denied this? This Author must be owned for a Man of Zeal, but he wants both Sense and Modesty, and therefore busies himself about proving that which every body always granted, and which is nothing to the purpose: however he advances, and intends to make something of it, and therefore sets down his fourth: 4. He warranted the making, the setting up, the beholding, and the reverencing thereof, to be exempted from the breach of the first [second say we] Commandment. As for the warranting the making the brasen Serpent, it's true; and for the setting it up, it's true; and for the beholding it, it's true; but for the warranting the reverencing of the brasen Serpent, that is false; and I would fain know how reverencing crept in here: it is neither in the Text, nor in any of his three Propositions, out of which his fourth is drawn; the truth is the Man was forc'd to slip it in here, or else all he was about had been nothing but Impertinence: however, since the Reverence is of this Author's own putting in, and there is not the least countenance for it from the Text, we have reason to conclude that there is no ground for Image-worship from this Passage concerning the brasen Serpent.*

But though we cannot grant to Bellarmine and this little Author, that there is any proof of a Reverence to the brasen Serpent from the Texts alledg'd out of Numbers; yet I will grant to them that afterwards it was worshipped: and had they produced, instead of Num. 21. 8. the second Book of the Kings, chap. 18. 4. they had gain-  
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ed their Point, and we could not have had one word to oppose; for there it is said directly, that *unto those days the Children of Israel did burn Incense to it*, to wit, the *brazen Serpent*: but they were wise enough to see that though the part of the Verse which I have produced does make for them, yet all the rest of the Verse was too point-blank against them.

I cannot but admire at the *Writers* of the Church of *Rome*, that they dare venture at the business of the *brazen Serpent*, and can make such work to prove that it was worshipped; would they but read that whole verse, surely they would be ashamed ever to urge against us the *brazen Serpent*, since we find that afterwards when it came to be worshipped (which these People are so zealous to prove it was) that *Worship* was counted *down-right Idolatry*, and good King *Hezekiah's* Zeal is commended in this Chapter for his doing *that which is right in the Eyes of the Lord*; and these are reckoned as Instances of it, that *he removed the high Places, and brake the Images (e), and cut down the Groves, and BRAKE IN PIECES THE BRASEN SERPENT THAT MOSES HAD MADE; FOR UNTO THOSE DAYS THE CHILDREN OF ISRAEL DID BURN INCENCE TO IT: and he called it Nehushtan.* And this I think is enough to their Instance from the brazen Serpent.

(c) 2 Kings  
18. 4.

*Bellarmino's* second Set of Testimonies is of those which shew that *some Creatures are to be religiously honoured for their bare relation to God.* His first Example is that which is generally urged by most of their *Writers* in the Church of *Rome*, *Psal. 99. 5.* where in their *vulgar Latin Bible* the Verse ends, *Et adorare Scabellum pedum ejus*, that is, *and worship his Footstool:*

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*stool.* From which place they would prove that the *Ark of God*, which they say is the *Foot-stool* mentioned here, is commanded to be adored ; but in answer to this we are as able to shew that the *Ark* is not meant here by the *Foot-stool*, as that no Adoration is commanded here to the *Foot-stool* it self. That the Earth is it self God's *Foot-stool*, we need no better Evidence than our Saviour's own words, who hath said it, *Matth. 5. 35.* that *the Earth is his Foot-stool* ; and that by *Foot-stool* in that verse of the *Psalms* was meant some peculiar part of this Globe of the Earth, is apparent from the 9th verse of the *Psalms* ; where the *Psalmist* repeating the 5th verse again, puts *HOLY HILL* instead of *FOOT-STOOL*, from which it is evident that by *Foot-stool* he meant *Mount-Zion*, the *Holy-Hill*, on which the Temple stood, and not the *Ark*.

And to demonstrate that no Adoration was commanded to the *Footstool* it self, our People need only look into their Bibles, where they will find that our *English Translation*, which is exactly from the *Hebrew* it self, gives it them quite otherwise. And worship as  
 (f) *Psalm 99. 5.* his *Foot-stool*, for *He is Holy (f)* ; which is the same as if *David* had said, *Worship the Lord in his Temple at Jerusalem* : And to convince our Adversaries that the *Author* of the *Vulgar Translation* meant the same, and no more than we do, we need only look into his Translation of the 9th Verse, *Et adore in sancto Monte ejus*, that is, *and worship Him IN His Holy Mount* ; whereas in the Original *Hebrew* the Phrase is the very same in the fifth as in the ninth Verse, and therefore we must allow him the same meaning in both places : which is no other certainly than what himself expresses in the ninth Verse, of worshipping God in his *Holy Hill*, else we must conclude that not only the *Ark* (which our  
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Adversaries contend for) was commanded to be adored, but the Mount Zion it self, which I think they are not for asserting. I think the *Chaldee Paraphrast* hath given the best Interpretation of the fifth Verse of this *Psalme*, who instead of making it to command an Adoration of the Footstool, hath very briefly explained it in these words, *and worship in the House of his Sanctuary, for He is Holy*. And this is sufficient to shew against their producing this Text, that neither was the *Ark* meant by the *Footstool*, nor any Worship intended or commanded to the *Footstool* it self, but that the true and whole sense of the place is, that *David* advises to worship God in his Temple upon Mount *Zion*.

The next Text of this sort which the Cardinal produces is *Matthew* 5. 34, 35. *But I say unto you, Swear not at all, neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Footstool*. It would have been a very difficult thing to guess how this Place defends or proves the Worship of Images, had not *Bellarmino* been at some pains to clear the matter to us; he argues that *in an Oath which is an Act of Religion, as God is primarily honoured by it, so is the thing it self secondarily honoured, by which we swear*. Now, says he, *God doth for this reason forbid the swearing by Heaven or by Earth without due Circumstances, lest any Dishonour should thereby be done to these Creatures, which have a relation to God*. But *Images have a like relation to God, and therefore are to be worshipped upon the same account*. This Conclusion unriddles the whole matter, and is a very pleasant one: but I will examine how *Bellarmino* came by it, and what it is he grounds it upon. He first tells us, that *God forbids the swearing by Heaven or Earth without due Circumstances*; which is false, for *Christ* here did

absolutely forbid the swearing *AT ALL* by either of them. He next tells us that God forbid it, *lest those Creatures should be dishonoured which have relation to God*: but this is as groundless ; for the true sense of the Place is, that these were not to be appealed to in our Oaths, because they were not to come into competition, or share with God in the Honour of being that sole Witness and Judge to whom all Men are bound to appeal in their Oaths and Vows. I do grant to *Bellarmino* that these Creatures are really dishonour'd by being appeal'd to in Mens Oaths, but I say such Oaths are forbidden, not because of any Disgrace or Affront done to them thereby, but because of a Dishonour done to God, by having these his Creatures so infinitely below him appeal'd to in such solemn Acts of Religion as Oaths are. And this will quite spoil his extravagant Conclusion : for if the Heaven and Earth are utterly excluded here ( notwithstanding their relation to God ) from having any Honour done to them : how does *Bellarmino* conclude hence that *Images are to be worshipped or honoured* ? The ground of his Conclusion was, that as the Heaven and Earth are honoured because of their relation to God ; so Images are upon the same account to be worshipped, that is, because of their relation to God. But his Ground is sunk from under him ; and by shewing that no Honour is permitted to Earth or Heaven in this Text, we have effectually ruin'd his wild Conclusion from it, that Images are to be worshipped. But there is one thing I would be gladly inform'd in before I leave this Text and Argument of *Bellarmino*, and that is, how Images come to have ( as *Bellarmino* says they have ) a like relation to God, as Heaven and Earth have ? The Relation of the Heaven and Earth to God, our Saviour tells us here, when he makes the one to be his Throne, and

and the other his Footstool : but wherein Images have a relation to God, which are forbidden by God, I cannot divine. I am sure *Bellarmino* had been a great deal more in the right, if he had told us, that Images have the same Relation to Man, that the Heaven and Earth have to God, since these are God's Creatures ; but Images are Man's Creatures, or, as the Scripture calls them, *the work of Mens hands*.

I must pass now to *Bellarmino's* third sort of Testimonies for Image-worship, who by this time is drawn very low ; these Testimonies are to shew that *some Creatures are called Sacred, or Holy, because of their relation to Holy Things*. But suppose this be allowed him, yet what is this to the *Worship of Images* ? Could he prove that Images stand in such relation to God, as his *House*, or the *Utensils* of it, or the *Pasover*, or the like, then he would argue nearer to the purpose ? Or, could he shew that those things which are called *holy*, because of their relation to God, or his Service, were thereby become *Objects of Religious Worship*, and had Adoration paid to them ; this would have been a very good Help towards the Proof of his Image-worship. But, alas, he must wink very hard, that does not plainly see, that none of these things can be proved ; Images are as far from standing in any relation to God, or being approved of, or appointed by him in his Service, as those other things which were both approved and appointed in his Service, were from having Religious Worship paid to them.

But to pass this ; Let us examine his Instances particularly as they come to hand. His first is *Exodus 3. 5*. *And he said, Draw not nigh hither : put off thy Shoes from off thy Feet, for the Place whereon thou standest is holy Ground*. All that *Bellarmino* would have hence, is, that

that *this Ground was holy, because of the Presence of the Angel*; which we freely grant him, and desire only to know what this is to the design of proving the Worship of Images lawful hence. Either this holy Ground was worshipped by *Moses*, or it was not; if it was not worshipped, how can this Place help to defend Image-worship? if the holy Ground was worshipped, why did not *Bellarmino* undertake to clear it, that so he might make way for the proving that Images might as well be worshipped as this piece of Ground on which *Moses* then stood? The truth is, *Bellarmino* saw easily that thing was not to be done, and was so wise as to let it alone. But though *Bellarmino* was so prudent, yet the Author of the *Touchstone of the Reformed Gospel* was for venturing further, and he will have it that when *Moses* was commanded to put off his Shoes, because the Place whereon he stood was holy Ground, *an insensible Creature was commanded by God himself (f) to be honoured*: and all he urges to prove this is, that *the refraining to tread upon it, was the doing of Honour to it*.

(f) Pag. 112.

This is very easily answered: For, (*first,*) though we allow the Ground on which *Moses* stood was holy, yet it was such at that time because of the peculiar Presence of the *Angel* of God, which was believed by the Fathers to be the *Angel of the Covenant*, and our Author allows him to be *God himself*. *Moses* therefore was commanded to put off his Shoes (which was the Eastern way of paying that Respect which we do by uncovering the Head) and thereby to pay Reverence not to the Ground on which he stood, but to that God in whose Presence he then stood, and who did appear to him, and send him to deliver his People. So that this Place cannot patronize the Worship of Images.

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*Bellarmino's* next Text is *Exodus* 12. 16. where according to him the *Feast of the Paschever* is called *holy and venerable*. *Exod.* 28. 2. wherein the *Priests Garments* are called *holy*. *Isa.* 11. 10. where *Christ's Sepulchre* (according to him) is call'd *Glorious*: And *2 Tim.* 3. 15. where the *Scriptures* are called *Holy*.

I have crouded all these Texts together, because they are so wholly impertinent to *Bellarmino's* purpose of proving and defending the Worship of Images, who it seems was resolved rather to trifle with these than to appear destitute of Scripture for Image-worship. For what else is it to bring these Texts here? The first is mistaken by him, as well as nothing to the purpose, for it is not said in that 16th Verse, that the Paschever was holy and venerable, but only that *in the first Day* [of this Feast] *there shall be an holy Convocation, and in the seventh day there shall be an holy Convocation*. But suppose it had said what *Bellarmino* produces it for, does *Bellarmino* think thereupon, or can he or any of their Church prove that the Feast of the Paschever was made an Object (and a very strange one it must have been) of Religious Worship. If he dare not attempt this, all his other Labour is lost. And so likewise for the rest, were the Priests Garments, because holy, worshipped by the Congregation of *Israel*? Was the Sepulchre of Christ (allowing that Translation) because glorious, adored by the Apostles and first Christians? Is the Bible it self, because the Scripture thereof is holy, to be adored? or was it ever adored by any Christians? *Bellarmino* must prove every one of these things, or else every one of his Texts is altogether vain and impertinent here. The things mentioned by him are no otherwise called holy, than meerly for their being dedicated and



and appointed to the Honour and Service of the great God of Heaven and Earth, who alone is to be worshipped.

These are all the Proofs *Bellarmino* was able to muster together to prove his Image-worship from Texts of Scripture. I observed before how careful he was to rank them into three sorts, to make a better shew with them : but it was all to no purpose ; for Image-worship is not a matter to be prov'd from Scripture, and he might have brought a thousand Texts out of any part of the Scripture as much to his purpose, as most of those he did produce have proved ; which I have fully shewn to have been either impertinent, or ridiculous as to the proving from Scripture the lawfulness of the Worship of Images.

I must not forget to turn to another part of *Bellarmino's* Works, where he hath made the Cross an Image, and hath a Text for us to prove the Worship of it from Scripture : It is *Matthew* 24. 30. *And then shall appear the Sign of the Son of Man in Heaven.* I do not doubt that most of my Readers will be angry that I should vouchsafe to take notice of, or set down a Text so absolutely impertinent : but we cannot help it, if such Men as *Cardinal Bellarmino* will be trifling with such Texts, we must answer them, or else such an unanswerable Text was slipt over. To consider it therefore, *Bellarmino* will have it that by the *Sign of the Son of Man*, here must be meant the *Sign of the Cross*, which (says he) upon this Apparition will be made venerable. But with his leave there is no such necessity of the Cross's being meant by the Sign of the Son of Man here : for the Senses of those words are both various and probable, and there is as good reason to understand by the Sign either

either our Saviour himself coming to Judgment, or the last Trump, or the glorious Majesty with which our Saviour will then appear, as the sign of the Cross. But allowing *Bellarmino* that the sign of the Cross is meant here; yet what is it he builds the Worship of it upon? is the meaning of *shall appear*, *shall be worshipped*? this would be fine interpretation of Scripture; and yet as fine as it is, it is such as the Church of *Rome* must frame, or else no Proofs from Scripture for the Worship of Images. And which is more, if this place did prove any thing, it is only that such a thing shall be at the day of Judgment. Well, to be short, I am for spending no more words upon this Text, but we will even refer the decision of this Point to the day of Judgment, when our Saviour hath told us, that *the sign of the Son of Man shall appear*, upon this condition that they of the Church of *Rome* allow me, that they have no Scripture to prove that the Image of the Cross ought to be worshipped in the mean time.

Having done with *Bellarmino's* Texts of Scripture for the Worship of Images; there remains one other proof for Image-worship out of the Scripture mentioned by the *Catholick Scripturist*, as well as the Author of the *Touchstone of the Reformed Gospel*. *Philippians 2. 9, 10. And given him a Name which is above every Name: that at the Name of Jesus every Knee should bow.* What they would gather hence, is, that this Name of *Jesus* is a kind of a Representation of Christ, at which we are commanded to bow the Knee and pay Reverence. But this is nothing to the purpose, for though we are commanded to bow AT the Name of *Jesus*, yet we are not commanded to bow TO it, which last in-

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deed would have limited this bowing as much to the word *Jesus* which they make one sort of a Representation of Christ, as the Church of *Rome* does their Worship to a *Crucifix*. The word [*Jesus*] at the hearing of which we are to bow the Knee, does no more partake of the Worship then paid, than the *Cornet, Flute, Sackbut* and *Harp* (at the hearing of which all People were to fall down and worship) did partake of the Worship paid to *Nebuchadnezzar's Golden Image, Daniel 3. 5, 6.* but as those Instruments of Musick were to give the Notice, and be the Sign when the People were to fall down and worship the Golden Image which that King had set up ; so the Name of *Jesus* pronounced and heard, is the Sign to us, and gives us notice to pay our Worship to that Glorified Saviour, whom that Name puts us in mind of. And this is certainly the utmost sense of those words as to bowing at the Name of *Jesus*.

Having now gone through the Texts which the *Papists* cite for their Worship of Images, I cannot but remind the Reader, how little the Word of God is a Favourer of such unlawful Practices, and how vain the Attempts of *Bellarmino* and the rest have been to prove Image-worship thence. They ought to have considered that as long as the second Commandment stands there, one of the severest Laws that ever God made is directly opposite to, and in full force against the *Worship of Images*.

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## *Of the Worship of Reliques.*

**W**Hat the Church of *Rome* doth mean by the Reliques of Saints may very easily be understood, if we observe what those things are she busies her self so much in the making Processions with, and Pilgrimages to them. She understands by Reliques not only the Bodies, or parts of the Bodies of the Saints, but any of those things which did belong to them, and were blessed so far as to touch their sanctified and (which is more) sanctifying Bodies: Such, as for example, is *S. Francis's* Girdle, or *S. Simon Stock's* Scapulary. These things that Church thinks she cannot honour too much, and therefore hath taken care in her Council of *Trent*, not only to defend her former Practices towards Reliques, but to confirm the Worship of them, and to curse those that shall dare to say such Worship is unlawful. We need not wonder at her concern herein, since no question but she would very willingly have that thing to be thought very good, and very useful, and lawful, which she hath taken such care to establish and recommend to all her Children.

My business at present is to inquire whether that Worship of Reliques which she hath established in her Communion, and doth practise daily, hath any Foundation in Scripture; and to examine those Texts of Scripture which are urged and pretended to by *Bellarmino* and others, in favour of their worshipping of Reliques.

(a) Bellar. de  
Reliq. Sanct.  
l. 2. c. 3.

Bellarmino's first Text is (a) *Exod. 13. 19. And Moses took the Bones of Joseph with him: for he had straitly sworn the Children of Israel, saying, God will surely visit you; and ye shall carry up my Bones away hence with you.* But this Text is nothing to the proving the Worship of Reliques; had the Text told us that the Bones were carried with them in order to their receiving Blessings from them, and their worshipping them, and having recourse to them in their distresses, it had been a complete defence of the present Practice of the Church of Rome, which hath its Reliques for such good and advantagious purposes, but there is not a Syllable, or the least intimation of any such things; and *Bellarmino* is so far aware of the justness of this Exception of ours against this place, that tho his Texts were brought to prove the Worship of Reliques, yet he owns concerning this Text, that it only proves that the Translation of Reliques is neither new nor superstitious.

But this cannot be admitted, and the case is very different between a Man's Body at his own Request being carried into another Country to be buried with his Fathers in the Country his Brethren should possess; and the present Practice of the Church of Rome, of mangling the Bodies of their Saints, and carrying one piece to this Church, and another part of him to another Church, and another Country, and making solemn Processions with those Reliques hither and thither upon their Solemnities, and never burying them at all, but putting them up in Glasses and Shrines. *Joseph's* Bones were put up together in a Coffin in Egypt, and upon the departure of the Children of Israel thence, were carried by *Moses* to the Land of Canaan

to be buried there with his Father (as he had, while alive, engaged his Brethren by a solemn Oath to take care of) and that is all that can be drawn from this place of *Exodus*, which does not countenance the Romish Practice of making Processions with, and to their Reliques, much less defend their worshipping of them.

The second place is *Deuteronomy* 34. 6. where it is said of God that *he buried him* (to wit *Moses*) *in a Valley in the Land of Moab, over against Beth-Peor: but no Man knoweth of his Sepulchre unto this day.* From this *Bellarmino* argues, that God honoured the Body of *Moses* in burying it with his own Hands. It is granted him, that the Body of *Moses* was extraordinarily honoured herein, yet what is this to the worshipping of Reliques, or to the worshipping of *Moses's* Body, which was the thing to be shewn here? I hope *Bellarmino* would not have it that God himself did worship *Moses's* dead Body: if he did not (which I hope I need not prove) I am sure no Body else could, since it is expressly said in the Text, *that no Man knoweth of his Sepulchre unto this day*, and therefore none could find it, had there been Men as fond as any Papist can be of paying Worship, or making Processions to it.

This Text ought not to have been started by *Bellarmino* in this matter, since the Text is so favourable to us against Relique worship; for the sense of it, and the common Interpretation of the Jewish Doctors themselves as well as others, is, that God did purposely hide the Body of *Moses*, lest the People of *Israel* should have been, out of their great Love and Veneration to this their Deliverer out of *Egyptian* Bondage, perverted at some time or other to worship *Moses's* dead Body.

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*Bellarmino's* next place of Scripture for the Worship of Reliques is, 2 Kings 13. 21. *And it came to pass as they were burying a Man, that behold, they spied a Band of Men, and they cast the Man into the Sepulchre of Elisha: and when the Man was let down, and touched the Bones of Elisha, he revived and stood upon his feet.* From this Text he argues that God did not only honour the Bones of this Saint by working a Miracle by them, but is desirous that they should be honoured. As to God's desire it does not appear here. We do not deny that an extraordinary Miracle was done here, and that God honoured the Bones of his Prophet *Elisha* by it; but this does not prove that God doth therefore either give or intend such Honour to the dead Bodies of other of his Saints; we read of no more such Miracles in the whole Bible.

And which is more; this place is not only unserviceable to the Church of *Rome* for the proof of her Relique-worship, but may very fairly be urged and retorted against them upon this account, that notwithstanding we read here of an extraordinary Miracle done by the dead Bones of the Prophet, yet we neither meet with one word of any Honour done or commanded to *Elisha's* Bones thereupon, nor find that they were taken up and enshrined by the *Israelites*, or had Processions made to them in order to receive any Benefits from them which had been the Restorers of a dead Man to Life. This perfect Silence of the place (especially when so fair and so necessary an opportunity was offer'd of mentioning such a Worship of the Bones and Reliques of Saints, if such a thing had then a being) is a full evidence that such Worship of dead Bodies as is now practised in the Church of *Rome*, was not so much as thought of then, notwithstanding so great a Miracle wrought by *Elisha's* Bones.

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Another of *Bellarmino's* Texts, but to much less purpose, is 2 *Kings* 23. 16, 17, 18. *And as Josiah turned himself, he spied the Sepulchres that were there in the Mount, and sent and took the Bones out of the Sepulchres, and burnt them upon the Altar, and polluted it, according to the Word of the Lord, which the Man of God proclaimed, who proclaimed these Words. Then he said, What title is that that I see? And the Men of the City told him, It is the Sepulchre of the Man of God which came from Judah, and proclaimed these things that thou hast done against the Altar of Bethel. And he said, Let him alone, let no Man move his Bones. So they let his Bones alone, with the Bones of the Prophet that came out of Samaria.*

From this large Passage all that *Bellarmino* is able to prove, is, that whereas *Josiah* broke up the Sepulchres, and burnt the Bones of the false Prophets upon the Idolatrous Altar, yet so great an Honour he had for the Reliques of the Man of God, that he commanded them to be preserved entire.

All this is very readily granted *Bellarmino*, and yet all this and ten times more is far from proving the Worship of Reliques. The good King *Josiah* commands here that the Prophet's Bones should not be disturbed as the rest were, but that they should continue quietly in his Grave; and is not this a very fit place to be urged by those Men, who instead of letting the Bodies of good Men rest in their Graves, have in honour to them forsooth digged them up, and instead of laying them together again to rest, have lodged here an Arm, and there a Leg, here one of their Hairs, and in another place a piece of their Skul, and are ever and anon carrying them in Procession from one place to another? This Practice hath nothing at all in it like that of good King *Josiah* here, who did only order that the Prophet's Bones should rest undisturbed in his Grave.

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*Bellarmino's* next Text is *Isa. 11. 10.* To it [that is to Christ the Root of *Jesse*] *shall the Gentiles seek, and his Rest shall be glorious; Bellarmino's* vulgar Latin Translation hath it, *And his Sepulchre shall be glorious.* What he would hence prove is, that since Christ's Sepulchre is said to be glorious, Reliques may be honoured: But that does not follow hence, since the Phrase here is not literally taken, but by Christ's Sepulchre being glorious, is meant that therein he should obtain Victory over the Grave, and thereby become the cause of Salvation and Deliverance, from the Power of Death and the Grave, for all Believers in him; a Glory which does not concern the Sepulchre of Stone, which *Bellarmino* would have it to do, but Christ himself obtaining such a glorious Victory in that Place: So that the Sepulchre of Stone wherein Christ lay, ought no more to be worshipped on this account, than *Corazin* or *Capernaum*, wherein our Saviour had done so many mighty Works; and *Bellarmino* might have spared this Place, for it does him no more Service towards the proving the Worship of Reliques, than it did before towards the proving the worshipping of Images, for which he alledg'd it.

These are all his Texts out of the Old Testament for his proving the Worship of Reliques thence. It is not worth while to remind the Reader, how very impertinent they were to the Point in controversy betwixt us: his Texts out of the New Testament are of the same kind and strength, and therefore fewer words will serve to dispatch them. *Bellarmino* begins with the History of the Woman diseased with the Issue of Blood; that upon her touching the Hem of our Saviour's Garment, she was made whole, *Matth. 11. 20, 21, 22.* But how does this Text prove the Worship of Reliques? it proves indeed

indeed that the poor Woman was miraculously healed upon the Touch of our Saviour's Garment ; but it does not prove that the Garment it self did the Cure, but says expressly that the Cure was wrought by the Virtue that came out of Christ himself. Could *Bellarmino* have shewn the other, it would have made a Relique indeed of the Garment, and especially of the Hem, and the great Misfortune would have been the loss of it, since upon our blessed Saviour's Crucifixion it fell into the Hands of the enraged Souldiers, who parted it among them. But to pass by this, there is nothing here of any Worship paid to the Garment it self, no Command for any such thing, and no laying it up for any such future Cures ; and these are the things which make a true Relique of the Church of *Rome*.

His second Text is *Acts* 5. 12, 15. *And by the hands of the Apostles were many Signs and Wonders wrought among the People, —insomuch that they brought forth the Sick into the Streets, and laid them on Beds and Couches, that at the least the shadow of Peter passing by, might overshadow some of them.* From this Passage *Bellarmino* argues, that the People were not reprehended for their solicitude to get to *Peter's* Shadow, but that their Faith was rewarded by Cures ; and what Reliques, says he, can be thought on so mean or vile as a Shadow ? And is not this a worthy Argument ? here is not so much as the shadow of a reason : for what are these miraculous Cures, wrought for the Confirmation and Propagation of the Christian Faith, and attested by the Word of God, to *Bellarmino's* purpose, because such Power was given to the Apostles, that the very shadow of one of them might cure miraculously, must every thing therefore that is better or nobler than a Shadow do such Cures, and have such Virtue ? This proves far too much ; this

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proves that every Herb, nay every Worm must work Miracles. It is very vain to dispute with Men that can argue at this extravagant rate. I will put this Point to this Issue, that if they will produce any of St. Peter's Shadow, that did overshadow the sick People then, I will own it for a Wonder-working Relique, and be very civil to it. In the mean time I am satisfied that this place hath nothing to do with Relique-worship.

Bellarmino's last Text is of the same nature with this just mentioned, and to as much purpose; *Act. 19. 12, 13. And God wrought special Miracles by the Hands of Paul, so that from his Body were brought into the sick Handkerchiefs or Aprons, and the Diseases departed from them, and the evil Spirits went out of them.* What Bellarmine would conclude hence is, that the People were not accused of Superstition, who carried the Aprons or Handkerchiefs to the sick: I do not only conclude with him, but must go on, and say it had been very hard if they had, and very unjust too, since they were certain of the miraculous Cures to be wrought thereby: however all this is nothing to the purpose of proving the Worship of Reliques from Scripture. This place is so far from defending or proving the Worship it self, that it doth not so much as prove that there are any such things as Reliques: the place tells us that the Aprons were carried from St. Paul's Body, and did carry virtue thence to cure the Sick, but neither this nor any other place doth tell us that these Aprons or Handkerchiefs did retain that Virtue afterwards, and were laid up for such miraculous purposes, and that the People did resort and make Processions to them with Incense & other such religious Honour. The truth is, we meet with no further mention of them, and must believe they underwent the common fate with other things of the like nature to be cast away when useless, & perish with them.

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However, tho I verily believe this was their fate, and am sure the Scripture takes no further notice of them, yet I dare not deny that these Aprons are kept in some Romish Churches, as well as the Thorns of our Saviour's Crown. I must own that Churches diligence hath been so wonderfully, why should I not say miraculously great about these things, that they have let nothing escape their search? nay the very Stones that the Devil would have had our Saviour to command to be made Bread, could not escape them. For, as I remember, it is in the Inventory of the *Glassenbury* Reliques that we meet with those extraordinary Stones. I wish they that laid up such a Treasure for the good of the Church, had told us what Distempers the touch of these Stones were particularly good against.

Math. 4. 3.

But to wave such foolish and superstitious Vanities; having examined all *Bellarmino's* Old and New Testament Texts for Reliques; I hope I have sufficiently shewn that there is nothing in any of them that doth in the least countenance or defend the present Practice of the Church of *Rome* of worshipping Reliques, which Practice (to give it the mildest word) is a groundless and most dangerous Superstition, and cannot be at all proved from Scripture.

*T H E E N D.*

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*L O N D O N,*

Printed by *J. D.* for *Richard Chiswel* at the Rose and Crown in  
St. Paul's Church-Yard, 1688.



The **T**EXTS examined which *Papists*  
cite out of the *Bible* for the  
Proof of Their Doctrine

CONCERNING

*Seven Sacraments, and the Efficacy*  
*of them.*

[By Edward Gurr]

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PART I.

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IMPRIMATUR.

June 21. 1688.

Guil. Needham.

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**T**HE Sacraments are such publick Blessings to the Christian State, and of such great Concern to all Christians, that we cannot sufficiently admire and adore the great Goodness of God in appointing them, and making them the Instruments of so many Comforts and Blessings to us. We believe that Christ did only institute two Sacraments; with these we are content, because we believe Christ knew best what were necessary for his Church, and was so good as not to have omitted to institute more Sacraments, if more had been necessary for the Welfare of his Church.

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We have two Sacraments which are certainly of our blessed Saviour's Institution, for which we are thankful, and with which we are satisfied; had our Saviour instituted more Sacraments, we should been more thankful, & should have had greater Obligations to Gratitude. And this should satisfy the Gentlemen of the Church of *Rome*, and abate their Wrath and Severities against us, since though we reject those five additional Sacraments, which they would be obtruding upon the World, yet we do it not because they are Sacraments we do not like, but because they are not Sacraments at all, because they are not Christ's Sacraments who never appointed them, but the Church of *Rome's* Sacraments, which did appoint them, or advance them to the dignity of Sacraments. And this we take to be a sufficient reason why we should reject the five additional Sacraments, since neither the Church of *Rome* her self, nor all the Churches of the World together are able to institute one Sacrament; and this is what their Learned Men dare not deny; and therefore they are careful always to lay claim to the Scriptures, and to affirm that in the New Testament we find the Institution of every one of those Sacraments, which they teach, and we of the Church of *England* refuse.

We are more than willing to be tried by the Word of God, and will refer the Decision of this Controversy with the Church of *Rome* about the number of the Sacraments to the Holy Scriptures; and it is my business at this time to examine the Proofs which they of the Church of *Rome* alledge out of the Scriptures for their Doctrine of seven Sacraments.

But before I enter upon the Examination of their Texts, it is altogether requisite that we should set down the

the number of Sacraments according to the Church of *Rome*, and state the nature of a Christian Sacrament, or else all that is said on both sides will neither tend to the ending this Controversy about the number of the Sacraments, nor edify any Reader, much less those of ordinary Capacities, for whose sakes especially this Method and Design was laid of disproving Popery out of the Word of God it self.

The Sacraments of the Church of *Rome* are these seven, *Baptism*, the *Lord's Supper*, *Confirmation*, *Penance*, *Orders*, *Matrimony*, and *Extreme Unction*. *Bel-larmine* was not able to produce any Texts for the number of these Sacraments, and it would be unreasonable to expect or demand any, since it is certain the holy Scriptures are very far from asserting so many Sacraments.

This number of the seven Sacraments was a long time in raising; in the times of the Apostles, and for several Centuries of the Church afterwards the Sacraments were but two, *Baptism*, and the *Lord's Supper*. In the ninth Century the number was encreased but to three, for we find *Rabanus Maurus* the great Archbishop of *Mentz* (in his Treatise concerning the Institution of Clerks) mentioning and explaining only three Sacraments, *Baptism*, the *Body and Blood of Christ*, and *Chrism* or *Confirmation*. But after this in the twelfth Century, the number was grown up to the full, and either *Hugo de S. Victore*, or *Peter Lombard* was the first who taught that there were seven Sacraments, so that for all their pretensions to Antiquity and to uninterrupted Tradition, the Church of *Rome* is not able to produce any one Writer that taught her number of Sacraments before the Church of God was near twelve hundred years old: and yet notwithstanding so great reason for



Moderation and Tenderneſs as ought to be drawn hence, the Council of *Trent* was ſo ſevere and poſitive as to curſe all thoſe who ſhould dare to affirm, that there were either more or fewer Sacraments than thoſe ſeven, which I have put down before.

'This is the number of the Sacraments about which the Controverſy is betwixt us and the Church of *Rome*. I muſt next conſider the nature of a Chriſtian Sacrament, and herein there will be none occaſion for Controverſy. The Council of *Trent* was ſo much ſet upon determining the number of the Sacraments, and ſo haſty in letting fly her *Anathema* againſt any that ſhould dare to diſſent from her, that ſhe forgot to declare what was the true and proper nature of a Chriſtian Sacrament, which ſhould in prudence have been ſtated and ſettled firſt.

However the Catechiſm drawn up and publiſhed afterwards by order of the Council of *Trent* will give us ſatisfaction herein. In the Catechiſm we meet with two Definitions of a Sacrament, the one out of *S. Auſtin*, which makes a Sacrament to be *a viſible Sign of an inviſible Grace, inſtituted for our Juſtification*. The other of the Catechiſm it ſelf more expreſsly, that *a Sacrament is a ſenſible thing, which by Divine Inſtitution hath a Power not only of ſignifying, but of cauſing Holineſs and Righteouſneſs*.

This Definition gives us the true notion of a Sacrament, and agrees in every Branch of it with that Definition of a Sacrament which we find in the Catechiſm of our own Church in her Liturgy; ſo that here we have nothing to debate, but to ſet down what are the things requiſite according to both Churches to the nature of a Sacrament.

The firſt is, that there be a viſible ſenſible Sign.

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2. That it confer a sanctifying Grace on those who partake of it.

3. That it have Divine Institution.

These three are the Qualifications of a true and proper Sacrament, and these are so necessary, and of so determinate a nature, that both sides of us are agreed that it is not in the power of any Men or Church to alter or change them. *Bellarmino* hath a Chapter (in his first Book concerning the Sacraments) to prove that it is unlawful either to add to or diminish, or change the matter or form of a Sacrament; and the chief reason he urges for it is, because the Sacraments depend upon Divine Institution, and have all their Virtue from God; and therefore that cannot be a true Sacrament, wherein we do not observe to keep to that which God hath instituted; and he makes it a grievous Sacrilege to change the matter of any of the Sacraments, and thinks the same charge ought to be laid to any that should dare to change the form of any one of them.

Well then, having learnt from the Roman Catechism what is the proper nature of a Sacrament, and from *Bellarmino* that it is unlawful, nay a grievous Sacrilege to change the matter or form of any of the Sacraments; I am now prepared to debate the Controversy about the number of the Sacraments, and to examine the Proofs for the several particular Sacraments.

As for two of the seven, to wit, *Baptism* and the *Lord's Supper*, they are allowed to be true Sacraments by both sides, so that we have not any Controversy with the Church of *Rome* as to their being Sacraments or no: and therefore we must set them two aside. However to explain to vulgar Capacities the nature of a Sacrament, and all the Requisites of it, I will instance in the Sacrament of *Baptism*, and shew every one of the three

three Essentials of a Sacrament to be in it.

1. That Baptism was instituted by God the Son, is evident from *Mat. 28. 19.* where the Apostles are commanded to go to all Nations, and make Disciples of them, by baptizing them in the Name of the Father, Son, and Holy Ghost.

2. That there was a matter or outward visible Sign appointed for this Sacrament, and that that visible Sign was the Element of Water, is apparent from this and many other places of the New Testament, particularly from *Acts 10. 47.* where *Peter's* question is, *Can any Man forbid WATER, that these should not be BAPTIZED?*

3. That this Sacrament of Baptism doth confer on the Person baptised the Grace of Remission, of Adoption and Sanctification is as plain from several Texts, from *Acts 2. 38.* where the People are called upon to be baptised for the Remission of Sins; from *Acts 22. 16.* where Baptism is said to wash away Sins; from *1 Cor. 12. 13.* where by one Spirit they are baptised into one Body: and, to name but one Text more, from *1 Pet. 3. 21.* where Baptism is directly said to save us.

Here we see not only the true nature of a Sacrament, but how plainly every one of these are laid in Scripture. I come now to examine whether *Bellarmino* hath had as good success in shewing that every one of the five additional Sacraments, which his Church would obtrude upon us, hath all these qualifications of true Sacraments, and that they are as visible in Scripture as those which belong to the Sacrament of Baptism.

I will begin with their Sacrament of *Confirmation*; the nature of which it is somewhat difficult to find. *Bellarmino* hath not dealt ingenuously with us herein, as it

it shall be made appear by and by : and the Council of *Trent* will not yield us much help, since she was more careful to curse People that denied Confirmation to be a Sacrament, than to define the nature of it : one thing however we must thank her for, the letting us know that the matter of this Sacrament is Chrism.

We must then, to understand and find out what this Sacrament of Confirmation is, have recourse to the *Rom. Catechism*, and especially to Pope *Eugenius's* Instruction for the *Armenians* in the Council of *Florence*; from both which we form this description of Confirmation, that it is an Unction with Chrism upon the Forehead in the form of a Cross, by the Hands of a Bishop, by which the Person confirmed doth receive strengthening Grace from Christ the Author of it. In this description of Confirmation we meet with all the Requisites of a true and proper Sacrament. *First*, We have the visible Sign or Matter of this Sacrament, *Chrism*, which is a compound of Oyl of Olives and Balsam. *Secondly*, We have the Grace conferred by it, *viz.* strengthening Grace. *Thirdly*, We have the Divine Institution of it, that Christ himself was the Author of it. Besides these, we have the form of administering this Sacrament in these words, *I sign thee with the Sign of the Cross, and confirm thee with the Chrism of Salvation, in the Name of the Father, and of the Son, and of the Holy Ghost.*

Catech. Rom.  
pars 2. de Con-  
firm. c. 3.

This is a full and satisfactory account of the nature of this Sacrament from their most authentick Books. And now my business is to see what Texts of Scripture the *Romanists* are able to produce to prove all these things. *Bellarmino* will not be drawn in here, this account of Confirmation, though attested by the constant visible Practice of his Church; he cannot away with : he was wise enough to know that the matter of this Sacrament

crament, viz. Chrism, was utterly a stranger to the Scripture, and therefore he was aware how he engaged for it.

However, *Bellarmin* is resolved to prove this Sacrament from Scripture, but then he spoils the whole business; for instead of Chrism's being the matter or visible sign of this Sacrament, which the Council of *Trent* itself, the Catechism, and Pope *Eugenius's* Instructions say it is, he very boldly makes Imposition of Hands with Prayer to be the Matter; and upon this he undertakes to prove Confirmation a Sacrament against *Chemnitius*, and to shew every one of the three Requisites of a Sacrament out of the Scripture. 1st, That this Sacrament of Confirmation hath a Promise of Grace; 2. That it hath a sensible Sign with the Form by which this Grace is applied. 3. That there is a Divine Command for the Ministration of this Sacrament.

For the proof of the first, That this Sacrament hath a Promise of Grace, he alledges *John* 14. 16. *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Job.* 15. 26. where the Comforter is said to be sent to testify of Christ. *Joh.* 16. 8. *And when he* (to wit, the Comforter) *is come, he will reprove the World of Sin, and of Righteousness, and of Judgment. Luke* 24. 49. *But tarry ye in the City of Jerusalem, until you be endued with Power from on high. And lastly, Acts* 1. 8. *But ye shall receive Power after that the Holy Ghost is come upon you; and ye shall be Witnesses unto me, &c.*

I have put all these Texts together, because they all relate to the very same thing, and therefore it was most requisite they should be answered together. Here is a Promise of Christ to his Disciples (troubled to hear of his departure from them) of his sending to them the

the holy Spirit to be their Comforter, to be their Guide and Assistant, and Supporter. - This Promise we find fulfilled on the day of Pentecost after his Ascension, when the Holy Ghost appeared like cloven Tongues, and sat upon each of them, and endued them with supernatural Gifts and Graces. And now what is all this to *Bellarmin's* purpose, or the proof of Confirmation? Here we meet with a particular Promise to the Apostles, particularly applied and made good to them: all which is nothing to the proving of a Promise of strengthening Grace annex'd to the Sacrament of *Confirmation*, which is the thing *Bellarmin* undertook, and was to prove. Could *Bellarmin* have proved that it was by *Confirmation* that the Apostles received such extraordinary Assistances of the blessed Spirit, it had done his business, and effectually proved his Point; but he was so unhappy as not only not to say it himself, but to prevent as much as in him lay, any one's else affirming that; for immediately under his Proofs he tells us, that the Apostles by a singular Miracle and Blessing did receive the promised Grace without any *Medium*, or Sacrament, on the Day of *Pentecost*; and therefore certainly without Confirmation. So that his first undertaking of proving the Promise of Grace to this Sacrament of Confirmation hath miscarried.

He next undertakes to prove this Sacrament hath an outward or sensible sign, and that this sign is Imposition of Hands with Prayer; from *Acts* 8. 17.

But before I examine and give the true import of that Text, I must debate with *Bellarmin* this Point a little. Here he asserts Imposition of Hands with Prayer to be the sensible sign or matter of this Sacrament of Confirmation; and thereby contradicts his own Church; for

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not only the Council of *Trent* says that Chrism is the matter or sign of this Sacrament, but the *Roman Catechism* doth as positively assert the contrary; the Instructions of Pope *Eugenius* for the *Armenians* in the Council of *Florence* doth not only assert the contrary, but tell us expressly that Confirmation or Chrism is now given in the Church, instead of that Imposition of Hands mentioned *Acts* 8. 17. But I have a better Witness than all these to oppose *Bellarmin* with, and that is *Bellarmin* himself, for though here he asserts Imposition of Hands to be the sensible sign or matter of Confirmation, yet within eight Chapters of this we are upon, he doth set it down for a Proposition, that CHRISM or UNCTION is the MATTER of the Sacrament of Confirmation; so that *Bellarmin* hath brought matters to a fine pass, and is for overdoing his business, by proving this Sacrament hath two signs, or else he must contradict himself.

The truth is, *Bellarmin* was forc'd to make a little bold with himself, and therefore knowing that Chrism, which his Church had made the matter of Confirmation, could no ways be proved from Scripture, he was forced to make Imposition of Hands the matter of this Sacrament, which might have some pretences there.

But *Bellarmin*'s contradicting himself is not more apparent here, than his strange disingenuity in palliating this matter, when *Chemnitius* had told them that the Passage about Imposition of Hands in the *Acts* made nothing for the Church of *Rome*, since they had laid aside Imposition of Hands, and had brought Chrism into its place: *Bellarmin* is not ashamed to deny it, and to affirm that Imposition of Hands is still continued among them, and that the Bishop in Confirmation doth  
twice

twice lay his Hands upon the Person confirmed, once when he stretches his Hand *over* them in Prayer, the other time when he touches their Forehead in anointing.

But such Fetches are not becoming to a learned Man as *Bellarmino*, nor such little Arts as cannot be excused from untruth; for first by their *Pontifical* it appears only that the Bishop stretches his Hand TOWARDS the Person to be confirmed; and I hope I need not insist on proving that this is not laying his Hands UPON that Person. And for the anointing on the Forehead, Would any one but he that knows not what to say, and yet will be saying something, affirm this to be Laying on of Hands? when the Bishop touches only the Forehead of the Person, touches him only with his Thumb, with the end of it only? He that will prove Imposition of Hands is used in the confirming with Chrism in the Church of *Rome*, may as easily prove that Imposition of Hands is used in Baptism, when the Minister holds his Hand over the Child's Face to baptise it; or in the Communion, when the Priest puts the Wafer into the Communicant's Mouth.

But to pass all this shifting; let us suppose for a while that Imposition of Hands is the matter of the Sacrament of Confirmation in the Church of *Rome*; and then see their Text for it, *Acts* 8. 17. *And they laid their Hands on them, and they received the Holy Ghost.*

This is the Place chiefly insisted upon by the Church of *Rome* for the proof of their Sacrament of Confirmation. That a Laying on of Hands was used here, cannot be denied; but that this was a Rite of a Sacrament instituted, ought to be proved. *Bellarmino* is not able to shew that our Saviour commanded such an Imposition of Hands for such a purpose; and that he knows is



necessary to make any thing of Divine Institution.

But that which utterly deprives them of any Assistance from this place is, that if this Text concern the Sacrament of Confirmation, then when the Church of *Rome* doth use the Imposition of Hands mentioned in the Text, she doth confer the same Holy Ghost that was conferred in the Text. This no body can deny me, since in both the other Sacraments of Baptism and the Lord's Supper, all Men grant that the same Grace and Benefits are conferred in the Administration of those Sacraments now, that were conferred from the very Institution of them. Upon the granting of this then, I demand to be shewn those miraculous Effusions and Assistances of the Holy Ghost upon the use of Confirmation now, that were visible then upon the Apostles Imposition of Hands. It must be acknowledged that the Church of *Rome* doth not pretend by her Sacrament of Confirmation to confer any of those extraordinary Gifts of the Holy Ghost, which were conferred by the Apostles. How then I pray does she confer the Grace of the Text, if she cannot and does not confer the Grace mentioned there, *viz.* the Holy Ghost? there is no Foundation thence for her Sacrament of Confirmation.

And this is that which puts the matter beyond debate; for that by the Holy Ghost in this Text is meant not such a sanctifying Grace as is necessary to the nature of one of their Sacraments; but the miraculous Gifts of the Holy Ghost, the very same Gifts with those conferred upon the Apostles themselves at the Day of *Pentecost*, is abundantly apparent from the consideration of the Effects. Upon the Apostles receiving the Holy Ghost, *Acts* 2. we find them immediately filled with the Holy Ghost, and enabled with the Gift of Tongues. Upon

Upon the *Samaritans* receiving the Holy Ghost in the Text by the Imposition of the Apostles Hands, we find them endued with the very same Power, for in the next Verse it is said, as before of the Apostles, that the Holy Ghost was given them, which did discover it self in some visible manner to *Simon Magus* as well as the rest, who otherwise would not have had occasion to bid *Mony*, for the having power by Imposition of Hands to confer the same Holy Ghost: and what those visible Effects were we may justly gather from *Acts* 19. 6. compared with this place, where upon S. *Paul's* Imposition of Hands, the *Holy Ghost came on them, and they spake with Tongues, and prophesied.*

From all which together it is evident, that since by the Holy Ghost in the Text is meant the miraculous Gifts of it, such as the Gift of Tongues, of Prophecy, of Miracles, and the like; and the Church of *Rome* neither can nor does pretend to confer such extraordinary Power by her Sacrament of Confirmation; there is no Footsteps of her Sacramental Grace of Confirmation here; nor any reason for her to ground that Sacrament upon this Text.

But let us again suppose that by the Apostles Imposition of Hands here, was conferred only the ordinary Gift of sanctifying Grace; yet this will not prove such Imposition of Hands to be a Sacrament, except they of the Church of *Rome* can shew that Christ did command and institute such a Ceremony of Imposition of Hands for such a purpose. And this is what *Bellarmino* did undertake in the third place to shew for this Sacrament of Confirmation. But instead of a Text, he only falls to concluding that the Apostles would not have used such Imposition of Hands, if they had not had their Lord's Command for it. But this is concluding with-

without using Premises, and this is begging the Question; for as to the Rite of blessing by Imposition of Hands, the Apostles needed no more a Command from our Saviour for that than for kneeling at their Prayers, both the one and the other being the frequent and known practice of the Nation of the *Jews*, to whom the Apostles did belong, and therefore requiring no Commands for the use of them.

Before we can then grant to *Bellarmino*, or to the Church of *Rome*, that Confirmation is a Sacrament, they must prove that it was instituted by Christ, which *Bellarmino* is not able to do: that it hath an outward visible Sign appointed and set apart for it; which he was not able to do: and lastly, that it had a power of conferring sanctifying Grace to the Person confirmed, which *Bellarmino* is no more able to prove than either of the other two. I am sure the Texts he hath brought have been far enough from doing it for him.

*Bellarmino* hath two more Texts which do not so much concern the proving Confirmation to be a Sacrament, as that Chrism was the Matter of it. Certainly *Bellarmino* did look upon his own Priviledg to be very great, or his Adversaries Memories and Judgments to be very small, that he can so formally in one part of a Book set himself to prove that Imposition of hands was the Matter of the Sacrament of Confirmation, and alledg Scripture for it; and in another part of the same Book, and within seven Chapters of the former, set himself as formally to prove that Chrism made of Oyl of Olives and Balsam was the Matter of that Sacrament, and alledg Scripture too for the proof of this; the first of his Texts for which is 2 Cor. i. 21, 22. *Now he which establisheth us with you in Christ, and hath anointed us, is God; who*  
hath

*hath also sealed us, and given the earnest of the Spirit in our Hearts.*

From this place *Bellarmino* gathers that by the Anointing mentioned here, is either meant the outward Ceremony of Anointing used in Confirmation, or an allusion is made to it : but to give a brief Answer to this, *Bellarmino* supposes what he should prove ; he supposes there was then such a Sacrament as Confirmation, but he should have proved it : he supposes that anointing with Chrism was used then in this Confirmation, but he should have proved this too. Without this he hath no Foundation either for his outward Ceremony of Anointing in this place, or for an allusion to it. The Text it self is serviceable for no such purposes, the whole purport of it being that God had given his holy Spirit, which is metaphorically called the Unction from above, to those Disciples for to strengthen and confirm them in all Holiness.

His other Place is 1 *John* 2. 27. *But the Anointing which ye have received of him, abideth in you ; and ye need not that any Man teach you. But as the same Anointing teacheth you all things ; and is Truth and is no Lye : and even as it hath taught you, ye shall abide in him.* This Text falling in so directly with the other, needs but a word to answer it. Nothing is more plain than by Unction here, is meant the Holy Spirit of God, which is here said to abide in them, to teach them, and to be Truth it self. Can *Bellarmino* affirm any of these things concerning his Chrism of Oyl of Olives and Balsam ? Does it abide in the faithful inwardly, does the Oyl teach them that are confirm'd all things ; or is the Oyl of Confirmation Truth it self ? To avoid the Imputation of trifling as much as *Bellarmino* did in producing these

these Texts, I will not spend any more words about them. But I must not forget the *Author of the Touchstone of the Reformed Gospel*, who has another Text for Confirmation in reserve.

It is *Heb. 6. 1.* where laying on of Hands is reckon'd as a Principle of the Doctrine of Christ, and he tells us that by Laying on of Hands, here is meant Confirmation. But this should have been proved as well as said; for as to the Laying on of Hands mentioned here, it is altogether disputed among Commentators whereunto it does belong; whether to Imposition of Hands in Ordination of Pastors; or to that Imposition in reconciling of Penitents to the Church; or to the Imposition of Hands on the Sick; or to that used by the Apostles for conferring the extraordinary Gifts of the Holy Ghost; or for that Imposition of Hands which from Apostolical Institution was used by the Bishops in ratifying and confirming that Baptism to be perfect, which had been administered by Priests or Deacons; or lastly, for that Imposition used to Persons new married. When the Author of the *Touchstone*, or any Friend for him, hath determined which of the several Impositions is meant here, it will be time enough to offer him another Answer to this place.

Upon the whole then the Reader cannot but see how little reason the Church of *Rome* had to make a Sacrament of Confirmation; and to what odd shifts Cardinal *Bellarmino* was put to make some sort of a Plea for her; he was forc'd, in order to the having any shew of benefit from *Acts. 8. 17.* to deny the Matter of Confirmation now in use in his Church; and by urging that Imposition of hands was the matter of that Sacrament, to prove upon his own Church that she was guilty of a grievous

grievous Sacriledg in altering and changing the Matter of that Sacrament. However after all his shifts and his pains herein, there is not one Syllable in Scripture for the *Romish* Sacrament of Confirmation. There is no Institution of this Sacrament to be met with there ; not the least mention of their Chrism there ; nor any Promise set down there of a Sanctifying Grace annex'd to this Sacrament. Every one of these Requisites are owned by *Bellarmino* himself to be necessary to the advancing any Rite to the being of a Sacrament : since then every one of these is wanting to this pretended Sacrament, we ought to conclude that there is no Scripture which proves Confirmation to be a Sacrament.

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## Of the Sacrament of P E N A N C E.

**F**OR the better understanding of this pretended Sacrament of *Penance*, and the ground of their Mistake about it in the Church of *Rome*, we ought to know that the *Romish* Doctors do not consider Penitence in as much as it is a Vertue of the Soul consisting of a detestation of Sin, and a Love of Holiness, but as it shews it self outwards by certain sensible Actions, such as *Confession* is, or the like. It is upon this account that they have made it a Sacrament of the *New Testament*, when it hath the Priestly Absolution join'd to it.

To prevent therefore any Mistakes about this Matter, it is requisite to explain here what things they are in which we are agreed as to Repentance, and what things they are about which our Controversy at present is with the Church of *Rome*.

We do acknowledg, as much as they can, the necessity of Repentance in Persons of years of discretion, and do look upon it to be so indispensibly laid upon us, that it is impossible to be saved without Repentance.

We are not against this Repentance's discovering it self outwardly to the World; a truly penitent Man cannot but freely testify it both by his words and Actions according to that degree of Hatred which he now hath against Sin, and that Affection which he now hath for Works of Holiness.

Nay

Nay, further, we add, That if any Man, finding himself depressed and troubled in Conscience by reason of the nature or circumstances of his Sins, discovers to his Spiritual Pastor the state of his Conscience as to a Spiritual Physician, to receive from him such Comforts and Directions as are necessary for his Condition and his Cure; we cannot but commend his prudence. So far are we of the Church of *England* from discouraging any such care in Spiritual Concerns, that in our Liturgy it is sufficiently recommended to all pious Christians, and particularly in the Exhortation about preparation for the worthy partaking the holy Communion, this very Application to the Minister of God's Word for ghostly Counsel and Directions about our Spiritual State is recommended to all who find themselves labouring under any Doubts or Scruples concerning their Condition, and the nature of their Sins.

But notwithstanding all this, and our Agreement with the Church of *Rome* thus far, we cannot see any reason to join with the Church of *Rome* in making this Repentance a Sacrament of the New Covenant; and our reason is, because we cannot find in Scripture all those Qualifications and Requisites to the nature of a true Sacrament annexed to their pretended Sacrament of Penance. We can find neither the Institution, nor the Matter or visible Sign, nor the form of this Sacrament of Penance there. They of the Church of *Rome* say they do find all these things in Scripture; my present business is to enquire where.

Some of our Adversaries are for finding the Institution of this Sacrament of *Penance*, or Repentance, in the fourth Chapter of *St. Matthew*, and the first of *St. Mark*, where our Saviour bids them, *Repent, and believe the Gospel.* Mat. 4. 17.  
Mark 1. 15.



*Gospel.* But the Council of *Trent* has spoil'd these Mens guesses, for that hath defin'd that *Penance* was no Sacrament before our Lord's Resurrection: And certainly if this Text of *St. Mark* be so proper to establish the Sacrament of *Penance*, why cannot we as well conclude thence that there is a Sacrament of Faith, our Saviour bidding them there to *believe the Gospel*, as well as to *repent*?

It was for this Reason therefore that that Council was for seeking the Institution of this Sacrament in *Joh. 20. 22, 23.* where our Saviour says to his Apostles, *Receive ye the Holy Ghost. Whose soever Sins ye remit, they are remitted unto them.*

This Text is *Ballarmina's* sole foundation for the Sacrament of *Penance*. He observes that there is in these words a plain and direct promise of Remission of Sins: and thereupon his next business is to gather hence some *sensible Sign* or *Matter* for his Sacrament of *Penance*; and he does it hence, because that the Power which our Saviour gives to the Ministers of the Gospel cannot be exercised without some exterior sign as well on their part, as on the part of the Penitent. But to answer this,

There is no doubt to be made that our blessed Lord in this place doth confer the Power to forgive Sins on the Ministers of the Gospel as far as may be consistent with their condition; we cannot deny neither that he hath promised to ratifie their Ministry in freely granting his pardon to all those to whom they have declared the Forgiveness of Sins under condition of Repentance. How ever we desire to be shew'd where the sensible Outward Sign of this Promise of Forgiveness of Sins is to be met with; and where the Commandment was given to the Church to observe and to partake of it? *Ballarmino* and his

his Brethren gather it hence, that the penitent Sinner ought to testify his Repentance in order to the receiving of his Pardon; and that the Minister cannot declare the Remission of Sins without some exterior Sign.

But, first, the Institution of Sacramental Signs ought to be certain and determined: not left to the Fancies and Humors of every particular Person, as in this case it is, while one expresses his Penitence one way, and makes that the Sign of this Sacrament, and another Person expresses his another way, and makes that the Sign of this Sacrament; at which rate could Men express their Repentance in an hundred different manners, they would thereby make a hundred different signs for this one Sacrament.

Secondly, It is not sufficient to make anything a Sacrament, because it hath some sort of a Sign with a Promise annext to it; otherwise the Repentance which *John the Baptist and the other Prophets of the Old Testament* preached, had been sacramental also, and ought to have been reckoned for a Sacrament. Our Saviour says *Matth. 6. 14. If you forgive Men their Trespases, your Heavenly Father will also forgive you.* Now would *Bellarmino* or any of their Men of sense think further upon to ground a Sacrament, under pretence that our Saviour had made a Promise in these Words, and that Men cannot pardon one another without some exterior sign to express it to one another? In another place he hath promised his Grace and his Favour to them that asseemble themselves in his Name: This cannot be done without some exterior sign, we must then according to the *Romish Writers* have the Institution of a new Sacrament in these words of our Saviour.

Certainly Sacramental Signs, or the Matter of Sacraments

ments were never left by our blessed Saviour to the Discretion of Men to establish what they should think good therein, but were determined and appointed by God himself; and this *Bellarmino* himself when he is treating about the Sacraments in General, is so far from denying or doubting, that he makes it *a grievous Sacrilege* to change or alter the *Matter* of any one Sacrament: Without this, as I have already observed before, while the Opinions and Thoughts of Men are so very different, every Man would be making and coining Sacraments according to the variety of his Fancies.

We have an Instance of this extravagant and unreasonable Fancy among the *Doctors* of the *Church of Rome*, who are indeed agreed thus far, that there is a Sacrament of Penance, but are, notwithstanding, at mighty Disputes among themselves, as well about the Nature as the Form of this their so much contended-for *Sacrament of Penance*. One denies *Confession* to make any part of this Sacrament; a second assures us that *Contrition*, *Confession*, and *Satisfaction* make up the *Matter*; that is to say, are the *Element* or Sign of this Sacrament. A third will have the whole essence of this pretended Sacrament to consist in the *Absolution* of the Priest; a Fourth is for holding that *Absolution* is no more than the Form. Whosoever will be at the pains to examine into these things, will find nothing here that ought to be called a *Sacrament*.

The Council of *Trent* was willing to put an end to these Controversies, and declared in Favour of them who make *Contrition*, *Confession*, and *Satisfaction*, to be the *Matter*, that is to say, the *Element* or Sacramental Sign here.

But

But this determination of that Council is as easily disprov'd as any of the particular Doctor's Opinions just mentioned. For,

*First*, Contrition cannot be the sensible sign of this Sacrament, because it is a thing internal, in the heart of the Penitent, and it hath no resemblance at all to the Justifying Grace which is signified by it, inasmuch as the Justifying Grace doth rejoyce and restore the Soul, but Contrition doth afflict and abase it.

2. Confession cannot be any more than Contrition the Sign of this Sacrament, because its business is to declare the Sin, and neither to declare nor exhibit the Grace of the Sacrament.

3. Satisfaction cannot be a sign, because it hath no resemblance at all to Remission of Sins; and Absolution is often given without it, upon the bare promise of it, which oftentimes neither is, nor can be performed by the Penitent, who for all that hath had already the Priestly Absolution. In a word, suppose those three Actions of the penitent Sinner had had some resemblance and Analogy with the Justifying Grace which they are said to convey, yet for all that they cannot be *Sacramental Signs*, because they are the voluntary free Actions of a Man, and not natural Signs which are made to signify by an effect of Divine Institution, which thing these three want.

Is it not a strange fancy to make such a Sacrament as is administred partly by the People, and partly by the Priests? a Sacrament that is as to the Form of it administred to day, but as to the sign, or at least part of the sign, is administred two or three years hence? as it happens, when the Priest enjoins Satisfaction which are not to be accomplished by his own order in less than  
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two years time, and yet gave Abſolution to the Penitent at the very hour he made his Confefſion, and teſtified his Contrition.

Suppoſe further that the Confefſion and Contrition were only feigned and pretended, and that the Perſon abſolved takes no care in the World to perform the Satisfaction enjoyn'd him by the Prieſt, and that the Prieſt miſtook in giving Abſolution to ſuch a Perſon with the Intention of conferring a true Sacrament; will not this be a perfect *Chimera* made up of nothing elſe but Contrarieties; a Form without Matter; a Sacrament without any thing to adminiſter it with? It is certain that the Prieſt cannot have any certain knowledge whether he that comes to Confefſion be a Hypocrite or no; and conſequently when he is giving the ſacramental Abſolution, he cannot be aſſured that he adminiſters a true Sacrament.

In fine, I ſhould be glad to underſtand why *Penance* ſhould be any more a Sacrament now than it was under the Old Law. Why *John the Baptiſt*, nay our Saviour himſelf that preached Repentance, were not able, or had not power to adminiſter the Sacrament of *Penance*, as well as any Prieſts now in the World.

Theſe pretend indeed that before our Lord's Reſurrection his Miniſters had not the power of giving Abſolution; but this is advanced for no other end than to mount the Prieſts of the preſent Age above the Prophets, and above Chriſt's Forerunner himſelf *John the Baptiſt*. However, at leaſt our Saviour himſelf had this ſame power while he was upon Earth before his Paſſion or Reſurrection; we find him exerciſing it towards ſome, to whom he declared in particular, that *their Sins were forgiven*.

I cannot see what Reply any can make in defence of those who have asserted that before our Saviour's Resurrection no Pastor had Power to give Absolution, while we find our Saviour practising it, as well as *John* the Baptist, long enough before. They will perhaps reply, that our Lord Jesus Christ, *John* the Baptist, and the Prophets under the Old Testament did not make use of the Sacramental words, and say, I absolve thee. But this is very easily answered, and may be retorted upon them, that if we ought to conclude that neither the *Prophets* nor *S. John Baptist*, nor our *Saviour* himself did not forgive Sins upon Repentance, because we do not find it recorded that they made use of the form, *I absolve thee*, &c. they must give us leave to conclude the same thing against the *Apostles*, and against all Pastors even after our Saviour's Resurrection, because we cannot find, and which is more, are sure that nobody else can, that ever the *Apostles* or the Pastors of the Church are recorded in the *New Testament* to have forgiven Sins by the form of *Absolution* now in the Church of *Rome*, in the words, *I absolve thee*, &c. And which is more, the Text it self, upon which this whole Sacrament of *Penance* is built, to wit, *Whose-soever Sins ye remit, they are remitted unto them*, hath not the word *Absolution* in it.

After all, if in these words, *Whose-soever Sins ye remit*, the *Romish* Masters find the Sacramental Absolution, which is the form of their Sacrament; why may not we affirm upon the same Principles that the next words, *And whose-soever Sins ye retain, they are retained*, do point out to us the form of a Sacrament, which ought to be looked upon as a Sacrament directly opposite to the first, the pretended Sacrament of *Penance*.

To be short, I cannot but conclude that this Text out

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of St. John (which is the only Text that *Bellarmino* had to alledg for the proof of his Sacrament of Penance, tho he to make an appearance that he had more, begins with his *firstly*, but had no *second* for all that) does not in the least prove any of those things, which *Bellarmino* pretends to conclude from it. The Remission here spoken of, concerns the Apostles Ministry, who had this large Commission to forgive the Sins of all People; *WHOSE SOEVER SINS ye remit, they are remitted*; in opposition to the *Jewish State*, which confin'd all the Benefits and Blessings of the Church of God to their own Tribes, excluding all the World besides: this Remission did concern all Sins of whatever kind, in opposition to the *Jewish State* wherein some Sins were irremissible, such as Idolatry, for which the guilty Person was to dye. And this greatest and most enlarged Blessing of Remission of Sins, was dispensed to all Men, by admitting them by *Baptism* unto the Benefit of it; and this is often enough exprest in the New Testament, where People are said to be baptised *for the Remission of Sins*. This seems to be the full and true sense of this place, that this Power of Remission given to the Apostles by our blessed Saviour was imparted to Unbelievers by the *Sacrament of Baptism*, and to those within the Church by restoring such of them to the Communion of the Faithful, who by their scandalous Lives and Actions had been separated from the Christian Assemblies.

And this Interpretation of this place will very much assist us to the disproving of the pretended *Sacrament of Penance*; since we see here that *Penance* is so far from deserving the honour of being a *Sacrament*, that it is merely and properly a Qualification for our worthy partaking of the *Sacrament of Baptism*.

To

To conclude; since we have no Institution of such a Sacrament mentioned in the Scriptures; since we can meet with no *outward visible Sign* set apart for it (which by the by, to give the *Church of Rome* their due, they themselves do not pretend to, who, instead of some *visible Element*, set up some *Words, Gestures and Actions*, which never yet were own'd for an *Element* or *Material Sign*); nor, lastly, meet with any particu-  
lar *Justifying Grace* annex'd to such a Sign. Since the only Text which *Bellarmino* had to produce in defence of this pretended Sacrament, ought to be taken in a quite different sense to that *Bellarmino* would use it in, and does concern the Remission of Sins by the Sacrament of *Baptism*, we ought to affirm that the *Romish Sacrament of Penance* was not of *Christ's Institution*, and therefore ought not to be reckoned as one of his.

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The Second Part will quickly follow.

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L O N D O N,

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The TEXTS examined which *Papists*  
cite out of the *Bible* for the  
Proof of Their Doctrine

CONCERNING

*Seven Sacraments, and the Efficacy  
of them.*

*By Edmund Gurney*

PART II.

IMPRIMATUR.

July 12. 1688.

H. Maurice.

*Of the Sacrament of Orders.*

**B**Efore I undertake to examine this pretended Sacrament, it cannot be amiss to remind the Reader in a few words, of the nature of a Sacrament. The Church of *Rome* and we are agreed thus far in this Matter, that for any thing's being a true and proper Sacrament of the New Testament, these three Qualifications be required. 1. That there be a visible sensible Sign or Matter of this Sacrament

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ment appointed by our Saviour. 2. That it confer a Sanctifying Grace on those who partake of it. And, 3. That it have Divine Institution.

It is requisite the Reader should carry these things in his mind, that so he may be the better able to judge betwixt the Church of *Rome* and Us, whether Orders is or deserves the name of a Sacrament.

I must also, before I examine their Scripture-Proofs for this pretended Sacrament, enquire after the nature of it, and wherein it consists, and will make their Order of Priesthood the Instance. They tell us then, that the Council of *Florence* hath put an end to all Controversies about the Matter and Form of the Order of Priesthood by her Declaration, that the matter or visible sign of the Order of Priesthood is the delivery of a Chalice with Wine in it, and of a Paten with Bread upon it, into the Hands of the Person to be Ordained; and that the Form is *Accipe potestatem*, &c. Receive thou power of offering Sacrifice in the Church for the Quick and Dead.

Here then we find, that a Chalice with Wine in it, and a Paten with Bread on't, delivered to the Person ordained, are the Matter of this Sacrament of Orders; and that the form of Ordaining, is by giving a power to offer sacrifice for the Quick and Dead. There are two things more for them to shew, that the delivery of this Chalice and Paten with that Form, does confer and consign to the Person ordained Sanctifying Grace, and that all these things are of Divine Institution; and then I will acknowledg that they have effectually prov'd Orders to be a true Sacrament.

*Bellarmin* is as ready as can be to undertake the defence of this pretended Sacrament, but dares not begin without shuffling and disguising the matter. He was suffi-

sufficiently aware, that the Council of *Florence* had declared the delivery of the Chalice and Paten to be the sensible sign or matter of this Sacrament; and he knew as well, that there was not a word of these things in the Scriptures; and that he himself had already own'd, that it was not in the power of any Persons whatsoever, either to institute, or alter the Matter of any of the Sacraments. What was to be done then? It was impossible to disown or dissemble his knowing these things, and yet he must prove from Scripture it self that Orders was a true Sacrament.

He begins very formally with premising, that three things are necessary to this Sacrament, the outward Visible Sign, the Promise of Grace, and the Institution by God: And assures us, all these are to be met with in Ordination, and does produce several Texts of Scripture for it; which it is my Business at this time to examine.

Bellarmin de  
Sacram. Ord.  
l. 1. c. 2.

As for the outward Visible Matter in this Sacrament of Orders, he tells us, that it is Imposition of Hands; and instances in *Acts* 6. 6. where Deacons were ordained by Imposition of Hands. *Acts* 13. 3. Where *Barnabas* and *Paul* were ordained Bishops by Imposition of Hands. *Acts* 14. 23. Where Presbyters or Elders were ordained in the same manner. And lastly in *Timothy's* Ordination by Imposition of the Hands of the Presbytery, *1 Tim.* 4. 14. *2 Tim.* 1. 6.

We can readily acknowledg, that in most of these places mentioned by *Bellarmin*, Imposition of Hands was the Rise of Ordination then, as it is to this day in the Church of *England*: But our Business is not to know whether Imposition of Hands was used with Prayers in Ordination, but whether Imposition of

Hands was instituted and appointed by our blessed Saviour to be the outward visible Sign of a Sacrament of Orders; and for this *Bellarmino* himself was forc'd to own that we read no where in Scripture that our Saviour did appoint his Apostles to ordain Ministers by Imposition of Hands: I suppose the Reason why we do not read any such thing there, is, because it is not there, and if it be not there, I think no more Words need be thrown away to shew that there is no institution of this visible Sign of a Sacrament of Orders there.

But there is a stronger Prejudice against all that *Bellarmino* is proving here; and that is the Determination of his own Church against him. *Bellarmino* tells us Imposition of Hands is the Matter of this pretended Sacrament; the Council of *Florence* tells us that the Delivery of the Paten and Chalice to the Person ordain'd is the Matter of this Sacrament; and which of these should we believe; they both cannot stand. It would be tedious to expose all the wretched Shifts *Bellarmino* used at this Pinch, I cannot but mention that about the Words of this Council of *Florence*, to the Objection that Imposition of Hands could neither be the Matter of this Sacrament of Orders, (which *Bellarmino* asserted in his second Chapter) nor a part of the Matter (which the shuffling Cardinal contends only for in his ninth Chapter) because the Council of *Florence* had declared the Delivery of the Paten and Chalice to be the Matter of that Sacrament, without taking the least Notice of Imposition of Hands: *Bellarmino* answers that the Council did not explain the whole Rite, but only a Part of it. A Solution that will serve to prove any thing by; since there is no Fence against it; and any other Person besides a Jesuit would have been asham'd to use it.

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However after all, to be kinder to *Bellarmino* than the Council of *Florence* was, and to grant him that Imposition of Hands is Part of the Matter of this pretended Sacrament of Orders; I cannot see what Service this can do him; whose Business was to prove the Matter of this Sacrament from Scripture: Could he prove Imposition to be a part from Scripture, to what Purpose is it, when he cannot prove the other Part or Parts of this Matter thence? and his Business was, if he understood it, to prove the whole Matter of this pretended Sacrament thence.

But *Bellarmino* is an unhappy Man, and ought to have been so prudent as to let the Proof of this pretended Sacrament alone, since I am sure he was so learned as to see plainly that there was not the least Foundation in Scripture for their Chalice with Wine, and their Paten with Bread, which the Council of *Florence* had sacrilegiously made the Matter of their pretended Sacrament of Orders.

The next thing *Bellarmino* undertakes to shew is that there is a Promise of sanctifying Grace annexed to this Sacrament of Orders. His Texts for this are, 1 *Tim.* 4. 14. *Neglect not the Gift that is in thee, which was given thee by Prophecy, with the laying on of the Hands of the Presbytery:* And 2 *Tim.* 1. 6. *Wherefore I put thee in remembrance, that thou stir up the Gift of God which is in thee, by the putting on of my Hands:* I have put his Texts together, because they are almost in the same Words, but do concern the same Thing. By the Gift of God in *Timothy* mentioned here, *Bellarmino* would have a sanctifying Grace of God; but this can no ways be allowed from these Texts; for by the Gift of God here can be meant nothing else but *Timothy's* Authority and Ability for the Work of the Gospel, to which he had been ordained;

dained ; this is evident from the Word wherewith St. Paul expresses it, χάρισμα is granted to denote one of those Gifts which are bestowed, not for our Sanctification or Justification, but for our Abilities to this or to that Purpose or Ministry ; as for Example, the Gift of Healing, of Miracles, of Tongues, of Prophecy, or the like, which are own'd by the School-Men in the Church of Rome to be *Gratie gratis data*, not *gratum facientes* ; not Graces to sanctify us, as sacramental Graces are, but Graces to empower or enable to this or that Work. This Interpretation is favoured not only by the Fathers, but by some of their own Church of Rome. St. Chrysostom, Theodoret, and Theophylact understand by the Gift of God here, διδου χάριαν, Doctrine, or the Gift of teaching : Others, among whom Cardinal Cajetan interpret it to be ἐπισκοπή, the Gift of Governing : Salmeron will have it to be the *Authority of Teaching*. All which come to the same, and confirm our Interpretation, that by the Gift here, is not meant any sanctifying sacramental Grace, but an Ability to teach and govern the Flock committed to his Charge. And therefore there is no Countenance from these Texts to make Ordination a Sacrament, since they cannot help it to a sanctifying Grace, which is own'd to be necessary to every Sacrament.

Bellarmino's last Attempt, in favour of this pretended Sacrament, is to prove that it was instituted by God. This in order of Nature should have gone first, but it is the Cardinal's way, when he knows not how to prove the Institution, to put it last, and infer it from what he hath been talking before. I have already observed how he owns that we do not read in express Scripture, that our Saviour commanded his Apostles to ordain Ministers by Imposition of Hands ; which is to give up his

his Cause, when he was to prove it to be a Sacrament : However, though in one Page he has not express Scripture for Imposition of hands, yet in the other Page he does give us, such as it is, an Institution and Command for this Sacrament of Orders out of *Acts* 13. 2. *Separate me Barnabas and Saul for the Work whereunto I have called them.*

But this Text is far from proving the Institution of their Sacrament of Orders. All that it proves is, that the Holy Ghost did reveal to some of the Prophets in the Church of *Antioch*, that he would have them two ordained for the Work whereunto he had called them : It is so far from proving an Institution or Appointment of Orders to be a Sacrament, that it does not prove the Institution of Orders themselves, which were certainly instituted long before, when our blessed Saviour breathed on his Apostles, and committed to them the Ministry of Reconciliation. Nay had *Bellarmino's* Text here proved the Institution of Ordination, yet is there a vast difference betwixt proving that our Saviour appointed Orders in his Church, and proving that Orders is a Sacrament : which was *Bellarmino's* business, and he should not have confounded them.

His next Text is *Acts* 20. 28. — *over which the Holy Ghost hath made you Overseers.* A few words will serve to answer this Text, which proves indeed that there are Orders, and ought to be a regular Ordination in the Christian Church, but does not offer one syllable towards the proving that Orders is a Sacrament.

His last Text is *Ephes.* 4. 11. *And he gave some Apostles, and some Prophets, and some Evangelists, &c.* The same Answer that was given to his last Text is suitable to this, which proves just what the last did, and what all



all wise Men grant, that there are Orders, and ought to be continued in the Christian Church.

One ought not to wonder that so great a Man as *Bellarmino* could bring such weak and trifling Proofs, where the best were necessary, and all little enough; but it is not *Bellarmino's*, but his Causes fault, that is not capable of any just, nay hardly plausible Defence; however he ought not to escape Censure, for that he would undertake to prove from Scripture that Orders was a true Sacrament, when his own Conscience could not but inform him, that such an Attempt was vain and impossible; and he could not be ignorant that that Delivery of the Chalice and Paten, wherein his Church makes the matter of this Sacrament of Orders to consist, was not known to the Church of God for almost a thousand years: that this was an Invention of their own, and that therefore according to his own Doctrine his Church of *Rome* is guilty of a grievous Sacrilege, in making that delivery of the Paten and Chalice to be the Matter of a Sacrament; which was never of Christ's, but of the Church of *Rome's* Institution.

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## Of the Sacrament of Matrimony.

**I**F so little could be said by *Bellarmin* for making Ordination a Sacrament, what can we expect for this pretended Sacrament of Matrimony, which of all the Seven, can have the least to be said for it? *Bellarmin* was very hard put to it upon this Point, and turns himself and his Arguments every way, to make some sort of a shew as if he had proved Matrimony to be a Sacrament.

He does not abound with his Texts here, as he was wont to do upon the other Sacraments, but is for fetching this whole Sacrament, Institution, Sign and Grace, all out of one poor Text. Every one will easily guess the reason of this to be, because Scripture is a stranger to Matrimony's being a Sacrament of the New Testament.

I must therefore be the shorter upon this pretended Sacrament, and produce *Bellarmin's* Confessions, where we cannot have his Texts. We have been all along agreed, that a Divine Institution is necessary to a Sacrament of the New Testament: We demand therefore, in order to our believing the Council of *Trent*, which hath made Matrimony to be a Sacrament, and hath cursed us if we will not say so too, to be shewn in what part of the New Testament Matrimony was either first instituted, or made to be a Sacrament.

One would wonder how it got into these Mens Heads to make that instituted in the New Testament, which had been instituted in Paradise so many thousand Years

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before. *Bellarmin* was not insensible of this very thing; and therefore as to our demand about proving the Divine Institution of this pretended Sacrament of Matrimony from some plain place in the New Testament, he begs our Pardon, and will not be drawn in, but does however assure us, that it is to no purpose to labour so much about proving the Institution.

But this is not to satisfy but to cajole; and tho' he does not, because unable to do it, yet we do think it absolutely necessary for them to prove its Institution, before we can believe it to be a Sacrament.

*Bellarmin* therefore knowing what straits he was in, is for taking a new Method, and that, is for proving Matrimony to be a Sacrament; and if it be a Sacrament (says he) it must have been instituted by Christ, it must have an outward Sign, and a sanctifying Grace annex'd to it.

All this is very true, that if Matrimony be a true Sacrament, it necessarily hath all these Qualifications; but the great danger here, is, that *Bellarmin* will suppose it, in stead of proving it to be a Sacrament. His Text for proving Matrimony a Sacrament, is *Ephes. 5. 32. This is a great Mystery: but I speak concerning Christ and the Church.* From these words *Bellarmin* collects and endeavours at large, to prove their Sacrament of Matrimony. He pretends indeed, that they do not make it a Sacrament, meerly, because of the word Mystery, or Sacrament, in this Verse; and he gives this Reason, Because the word Sacrament is found in other places joyn'd to some things, which are not for all that advanced by them into the number of Sacraments: But in answer to this, we can assure them, That if they do not ground this their pretended Sacrament of Matrimony upon the bare Word here, they can find nothing at

at all to ground it upon ; since all *Bellarmino's* Reasons and Shifts together will not be able to shew, that the great Mystery, spoken of here, does relate to the Conjunction of Man and Wife ; it is evident to all unprejudiced Men, 1. That by Mystery here, is meant no more than a great or surprising Secret which we are unacquainted with. 2. That this great Secret is meant by *St. Paul* to be the Union betwixt Christ and his Church : There is no need of Words to confirm this, for *St. Paul* himself as soon as ever the Words were out of his Pen, sufficiently explains wherein this Mystery was, and whereto he attributed it : *But I* (says he) *speak concerning Christ and the Church* ; as if he had said, *this is a great Mystery* ; mistake me not, as if I lookt upon the Conjunction of Man and Wife to be a Mystery, which is far from being such, being taught us and implanted by the Light of Nature : No, my meaning is, that the Union of Christ and his Church is a great Mystery.

*Bellarmino* was not content to prove Matrimony to be a Sacrament from this Text, but will needs see in it a Promise of sanctifying Grace too. I must confess some Mens Eyes are better than others, however I can give no Reason why I should see nothing at all here. He will have it, that Matrimony signifies the spiritual Union betwixt Christ and his Church, and that it cannot signify except there be a spiritual Union of their Souls : and that there cannot be such a spiritual Union without God give them Grace.

But all this pleasant Fancy hath no sort of Foundation. And Matrimony hath not been hitherto proved a Sacrament ; and so all the rest fall to the Ground. And further, why could not Matrimony signify the Union of Christ and his Church, without causing a sanctifying Grace too ? Cannot some things signify without effect-

ing too? this is strange concluding, but what can help it, when Men will be proving that, which cannot be proved. He hath another Text for his sanctifying Grace of Matrimony. *1 Tim. 2. 15. Notwithstanding she shall be saved in Child-bearing, if they continue in Faith and Charity, and Holiness with Sobriety.*

Here *Bellarmino* finds four great Blessings of Matrimony, Faith, Charity, Holiness and Sobriety; that the Wives received these in Matrimony, or else the Apostle would not have talked of their continuing in them.

But did ever Man dream before at this pleasant rate? Whence is it that *Bellarmino* gathers that the Wives have these Gifts bestowed on them in Matrimony? is there any other thing required of these more than of Virgins or any other, who must, if they will be saved, continue in Faith, Charity, Holiness, and Sobriety, as well as any of the Wives? At this Rate every State and Condition of Life may be made a Sacrament. The true Sense of the Place is, that though the Woman was first in the Transgression, and so ruin'd Man, yet that she shall make amends by bearing Children, and bringing them up in the Nurture and Admonition of the Lord.

His next Text is *1 Cor. 7. 7. But every Man hath his proper Gift of God, one after this manner, and another after that.* He argues from this, that Matrimony is a Gift of God, and what then? must it for that Reason be a Sacrament, and have a sanctifying Grace? at this rate we should have Sacraments enow: And to go no further than this Text, Virginity must be a Sacrament too, since it is, as much as Matrimony, a Gift of God.

His last Text is *1 Thess. 4. 4. That every one of you should know how to possess his Vessel in Sanctification and Honour.* In Sanctification (to wit, says *Bellarmino*) which they received in Matrimony. This he says indeed, but the  
Text

Text does not ; and our Business is to hear that speak, and not *Bellarmino*. It is vain to argue with a Man which from a Duty incumbent on all Men married and unmarried, will contrary to all Logick and Sense, be inferring a particular Grace annex'd to a particular Sacrament.

And now what other Judgment can be made of these things, than that *Bellarmino* was almost as much satisfied as any of us, that Matrimony can be no Sacrament ? He always us'd to insist on the Divine Institution, on the outward Sign or Matter : We have had a great deal of ado about the Grace, but nothing of News about Institution, or the outward Sign. *Bellarmino* knew his Sacrament wanted these, and therefore was for making a great dust about the other. However, since *Bellarmino* cannot deny that no Institution of this Sacrament, appears in the New Testament ; that there is no outward Sign, or Matter, or Form for it, to be met with there, and that his Texts for a sanctifying Grace, were altogether forced and perverted from the sense given them by the best Commentators ; he ought to have concluded, if not with us, yet with their own Canonists and *Durandus*, that Matrimony is not a true and proper Sacrament.

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Of

## Of the Sacrament of Extreme Unction.

WE are now arrived to their last Sacrament, that of *Extreme Unction*, which the Council of *Trent* hath decreed to have been Instituted by our Saviour himself, and published by his Apostle St. *James*: It is called *Extreme Unction*, because it is the Sacrament of those who are just dying, and is to be given to none but such as are look'd upon to be past recovery. The matter of it is Oyl blessed by a Bishop, and the Sanctifying Grace, or Effect of it, is the cleansing the Person anointed from the remains of all Sins committed either by Seeing, Hearing, Tasting, Smelling, or Touching. This being the nature and a true account of this pretended Sacrament of *Extreme Unction*, we must now see what Texts the *Papists* have to prove this Sacrament.

The first Text mentioned by *Bellarmin*, is *Mark* 6. 13. *And they cast out many Devils, and anointed with Oyl many that were Sick, and healed them.* But this Text is not insisted on by *Bellarmin*, and he tells us that their own Writers are divided; some making the Anointing here, and that in St. *James* to be the same, while others are as earnest that this Anointing in St. *Mark*, cannot be their Sacramental Unction, since it plainly refers to miraculous bodily Cures, whereas Sacramental Unction belongs to the Soul properly, and is concern'd about Remission of Sins. *Bellarmin* himself espouses this latter Opinion, and one of his wisest reasons for it, is, because those vile Hereticks, *Luther*, *Calvin*, and *Chemnitius*, were of

of the other Opinion: And indeed, it would have been very unseemly for a Cardinal to be found in such Company. We need trouble our selves therefore no further with this Text, than only to remark that by the Confession of our Adversaries, the Anointing in *St. Mark* was a Ceremony of a miraculous cure of Diseases, and that the effect of that Anointing was a restoring the sick Persons to bodily Health; neither of which can by any means be brought to agree with the pretended Sacrament of *Extreme Unction*; the anointing in which, according to the Council of *Trent* and Romish Writers, respects the diseases of the Soul, and the effect is a Remission of Sins.

But what was wanting in this, will be fully supplied in the Text from *St. James*, wherein *Bellarmino* tells us we find all the requisits of a true Sacrament laid down together: *Jam. 5. 14, 15. Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord. And the Prayer of Faith shall save the Sick, and the Lord shall raise him up; and if he have committed Sins, they shall be forgiven him.*

*Bellarmino* triumphs with this Text, but without any reason, since should it prove a Sacrament, yet it does not prove their Sacrament of *Extreme Unction*: And there are these two plain differences visible betwixt this Anointing in *St. James*, and the Popish pretended Sacrament of *Extream Unction*. 1. That this Anointing in *St. James* was to be administred to any that were sick; whereas the *Romish* *Extream Unction* is to be administred only to those who are just a departing, and past all hopes of Recovery. 2. The Anointing in *St. James* was to restore them to bodily Health primarily; but the *Romish* *Unction's* design is primarily the cleansing



sing of the Soul, and remission of all the remainder of Sins: and this is sufficient to shew that the passage in *S. James* does not defend, nor favour the pretended Sacrament of Extream Unction.

It is very easy to explain and evidence the two Differences I have assigned. That the Anointing in *Saint James* was to be administred to any Sick, is too plain: *Is any Sick among you?* He does not say, *Is any sick to Death among you*, but supposes all alike capable, if God pleased, of that Anointing. I need not stay to shew that the Romish *Extreme Unction* is to be administred *only* to such as are lookt upon as Dying; upon which very reason, they themselves call this Extreme Unction, *Sacramentum Executium*, the Sacrament of the Dying.

The truly remaining Difficulty is to prove, that this Anointing here did primarily respect bodily Cures: That it did, cannot be denied us by those *Papists*, who who make the Anointing here, and in *St. Mark*, to relate to the same effects. *Maldonate* says, They do: And then I am sure, *Bellarmino* ought to grant us, that this Anointing in *St. James*, does relate to bodily Cures, to a restoring the sick Persons to Health, since it is evident to a Demonstration, that the Anointing in *St. Mark*, does relate to nothing else: It is plainly said there, *That they ANOINTED WITH OYL, many that were Sick, and HEALED THEM.*

But there is no need of any of their Concessions to prove this, the Passage it self in *St. James*, cannot without violence be interpreted to any other Sense; for upon the sick Man's calling for the Elders, and their Praying for and Anointing him, the effect we are told should be, that the Prayer of Faith should save the Sick; by which can be only meant, the restoring him to bodily Health, since to save a sick Man, is in propriety of speech

speech to save or rescue him from his Sickneſs ; which is throughly confirm'd by the next Expreſſion in St. *James*, *And the Lord ſhall raiſe him up* ; that is, reſtore him to his former Strength and Health.

This fair Interpretation might be further confirm'd from thoſe antient Offices in the Church for Anointing the Sick, in which the old Prayers run for a Reſtitution (upon Anointing) to bodily Soundneſs, and deliverance from all Pain and Languor : This however is ſufficient to ſhew, how altogether unlike *Extreme Unction* this Anointing in St. *James* was : In *Extreme Unction* they own and declare, that its proper end and deſign is the cleaning the Anointed Perſon from all remainders of Sin, and not only their Prayers upon that occaſion, but the Form it ſelf of adminiſtring that Unction, do themſelves tell it us. So that what can be more different than theſe two Unctions ? and what reaſon has the *Romiſh Extreme Unction* to plead for its being the Unction mentioned in St. *James* ?

There is but one Objection to be made to this Interpretation, that this Paſſage cannot relate wholly to bodily Cures, ſince in the laſt words of it it's ſaid, *And if he have committed Sins, they ſhall be forgiven him*. In answer to which, we ſay, That we do not affirm that the Effect is wholly bodily Cures, but that this Anointing does primarily and chiefly relate to bodily Cures. As for the Forgiveneſs of Sins, it was ſometimes the conſequence of ſuch a reſtitution to bodily Health ; but did not always attend it, ſince the Apoſtle makes it to be when the Perſon hath committed Sins : In which words he could not mean any ordinary Sins, for all Men are guilty of them, and therefore all that were cured, muſt have been forgiven. Alſo the Apoſtle's Suppoſition, doubtleſs, does relate to ſome extraordinary Sin the ſick Perſon might have been guilty of, and for which God might inflict that Sickneſs : So that the ſenſe of this muſt be, that if the ſick Perſon had been guilty of ſome Sin for which God did inflict that Diſeaſe upon him, it ſhould for his comfort be forgiven him.

And this Passage is far from helping the *Romish Writers* for their *Extreme Unction*; since it is plain this Remission was not general to all sick Persons, but was limited to some who might have been guilty of such a Sin, as brought that bodily Sickness for a punishment upon him: But theirs in *Extreme Unction* equally concerns all, and their Anointing does equally good to all, if it do any good at all; which I am sure it does not, but is an Instrument to de-  
hude and ruin poor Souls that trust to it.

In a word, *Bellarmino* cannot but own, that if this Passage of *St. James* does not prove their pretended Sacrament of *Extreme Unction*, they cannot prove it from Scripture. I have proved that it is not to be found there, so that the *Romish Writers* are bound to own at last with us, that the pretended Sacrament of *Extreme Unction* hath no foundation in Scripture, but that it was unjustly grounded upon a Passage of *St. James*, which did concern a miraculous cure of Diseases, which was to cease, and hath long since ceased to be in the Christian Church.

Having done with *Bellarmino's* Texts, I have but one to consider from the *Author* of the *Touchstone of the Reformed Gospel*, *Mark 16: 18. They shall lay hands on the Sick, and they shall recover.* But with this wise *Author's* leave, Where is there a syllable here of *Extreme Unction*, of any *Unction* at all? But suppose it had been, would it not plainly have referr'd to bodily Health? *Bellarmino* shall answer this Ignorant Scribler, and tell him that this Imposition of Hands, or Anointing, cannot relate to their *Sacramental Unction*; since it is not more plain, that their *Sacramental Unction* does relate to the Soul and its Diseases, than that the *Unction* pretended to in this Passage, does concern the Body and its Distempers.

## Concerning the Efficacy of Sacraments.

**I**T would not at all answer the design of these Papers, to perplex the Reader with all the Niceties and Distinctions about this matter of the Efficacy of Sacraments in the *Romish Writers*: It is sufficient to acquaint him, that they differ as much as possible, and have been as far from being Friends among themselves as with us. To make this matter as intelligible as we can, it is requisite to lay down how far we agree with the Church of *Rome*, as to the Efficacy of Sacraments, and wherein we differ from them.

We acknowledge as well as they, that the Sacraments were not Instituted by our Saviour to be meer Signs, but that they are Efficacious of the Grace for which they were instituted, and Instruments to convey the Grace to us which they signifie. Our Difference is about their Nature, that is, what sort of Instruments they are; the Council of *Trent* hath defined, that they confer Grace *ex opere operato*; which, if I understand the Explication of this barbarous phrase, is, that the Efficacy of the Sacraments depends neither upon the goodness of the Minister, nor of the Receiver, but upon the Works being done, upon the Sacrament's being rightly administred. The Council adds indeed, that it is thus Operative or Efficacious only, *Non ponentibus obicem*, to those who do not put a Bar in the way: Their meaning in which, is, that the Sacrament does confer the Grace of it upon every Person that receives it, provided he have not a will directly opposite to the Sacrament he is about to receive. As for instance, when he is to be Baptized, that he be not resolved not to be Baptized, or not to believe in the Trinity, or not to renounce his Sins. The Council certainly did put in this very wisely, or else they had made a strange thing of

Christianity, and made it the derision of Atheists and Scoffers.

But we are sure they ought to have added more, and one reason is, because we believe that to Baptize a Man when he is asleep, is not effectual to him, tho' we are well assured the Man is not guilty of putting any Bar in the way.

Upon the definition of the Council of *Trent*, they are generally agreed since, that the Sacraments do work their effect by virtue of an Inherent Quality fix'd in them, as glowing Iron heats Water, or a Charm works Cures. And this is what we can by no means agree with them in, because such a virtue in the Sacraments is contrary to the great Design of Christianity, which is founded upon Covenant, and consigns all its Graces and Benefits to those only, who have such dispositions and preparations as it requires. Faith and Repentance, and a resolution to lead a Christian Life, are the Conditions without which no Man receives the benefit of Remission of Sins in Baptism; and not merely a resolution not to be point-blank opposite to the design of the Sacrament: This were to make Christianity not only a quite different thing from what it is, but a most ridiculous thing too, when a Man shall come to Baptism, (for instance) and tell the Minister, Sir, I understand your Baptism will have a most notable effect upon me, and forgive me all my Sins, without giving me any trouble about it: I must confess I have no great knowledg of it, nor any preparation for it; but I hear these are not necessary. I do assure you I do not mock you, and that I have no resolution not to be Baptized, or to receive no benefit, and that I hear is all the Qualification that you make necessary; which I assure you I have, or else I would not have come hither, and therefore pray Sir, Baptize me.

Such Doctrine, as it is derogatory to the temper of Christianity, so it is far from being taught, or being countenanced in the Scriptures. *Bellarmino* pretends to a great many Texts for it, which I will briefly examine.

His first is a set of four Texts out of *Mat. 3. Mark 1. Luk. 3. John 1.* where *John* the Baptist says, *I indeed Baptize you with Water to*  
*Pe-*

*Repentance— He shall Baptize with the Holy Ghost.* From this *Bellarmino* argues that there is as much difference betwixt the Efficacy of *John's* Baptism, and our Saviour's, as there is betwixt Water and the Holy Ghost. Well, and suppose this should be granted him, yet how does this prove that Baptism is efficacious by an inherent Vertue, this indeed is *Bellarmino's* Conclusion, but it is not in the Text, nor any thing like it.

His second Text is *Mark* 16. 16. *He that believeth, and is baptized, shall be saved:* That is, saith *Bellarmino*, Baptism shall save him, which cannot be done but by washing away the filth of his Sins. But how comes Faith to be forgotten, and to have no share here? if *Bellarmino* conclude such Effects for Baptism, and we for Faith, we must desire to know whether Faith have that inherent intrinseck Vertue which they talk of; but there is no reason to conclude any such thing of either of them, since all the Text proves is, that Salvation shall be the Consequence of Faith and Baptism, and not that Baptism doth work this by any inherent Vertue, any more than Incircumcision doth by an inherent Vertue cut off a Soul from *Israel*, notwithstanding it be said of it, *that the Uncircumcised shall be cut off from his People.*

*Bellarmino's* third Text is *John* 3. 5. *Except a Man be born of Water and the Spirit, he cannot enter into the Kingdom of God.*

I will add his other Texts, relating to the same thing, that so I may dispatch them together.

*Acts* 2. 38. *Repent, and be baptized every one of you, in the Name of Jesus Christ for the remission of Sins.*

*Acts* 22. 16. *Arise, and be baptized, and wash away thy Sins, calling on the Name of the Lord.*

*Ephes.* 5. 26. *That he might sanctify and cleanse it with the washing of Water by the Word.*

1. Pet. 3. 21. *The like figure whereunto, even Baptism, doth also now save us, (not the putting away of the filth of the Flesh, but the answer of a good Conscience towards God.)*

These are his Texts, and now to what purpose are any of them brought here? It is granted, that Baptism is ordniarily necessary to Salvation, that God hath made it the Instrument of Remission, of Regeneration, and of Salvation to us; but tho this is all which these Texts prove, yet this is not all which *Bellarmino* should have proved; his purpose was to shew that Baptism did work all these things by an inherent virtue, as a hot Iron heats Water; but these Texts say no such thing, and some of them the contrary, for instance, *Ephes. 5. 26.* where the Sanctification is attributed to the Word upon the washing.

His next Text is *Acts 8. 18.* *And when Simon saw that through laying on of the Apostles Hands, the Holy Ghost was given; to which he adds 2 Tim. 1. 6.* *Wherefore I put thee in remembrance, that thou stir up the Gift of God which is in thee by the putting on of my hands.* These two Texts are nothing to the purpose: for we have already proved that Confirmation (to which they will have the first Text to belong) is no Sacrament, nor Orders concerning which the other Text speaks; so that being no Sacraments, they have nothing to do in this Controversy about the efficacy of Sacraments. And further, I have above proved that by the *Holy Ghost* in the Text from the *Acts*, is meant the extraordinary Gifts of it, for Tongues, Miracles, and the like: and that by the *Gift of God* in *Timothy*, is understood only an Ability and Authority for to discharge the Office in the Church he had been ordain'd to.

The last Text that *Bellarmino* troubles us with is, *1 Cor. 10. 17.* *For we being many, are one Bread, and one Body; for we are all Partakers of that one Bread.* He argues here that the participation of the one Bread is the cause of our being one Body. This is readily granted him, that as by participation of the Sacramental Bread

Bread in remembrance of Christ's meritorious Passion we are united to Christ; so we are to one another by partaking of that one Bread, and being united to the One Christ in his Mystical Body: and this is the sense of this place, but as to the Sacramental Bread's working this by an inherent Vertue, there is not one word, or the least intimation in this place.

These are all *Bellarmino's* Texts for the Physical Efficacy of his Sacraments: how unserviceable they have been to him, the meanest Reader cannot but see; and no wonder, since such pretensions are contrary to the method of Christianity laid down by our Blessed Saviour.

Whosoever will examine the Scriptures seriously, will find that as the Sacraments are Covenants, so there are several Qualifications required, without which the Sacraments will be of no more efficacy to the Person receiving them, than they would be to a dead Man; for the receiving any benefit by Baptism, the Scriptures inform us that Faith and Repentance, with a Resolution to be Christ's faithful Disciples, are required of every one to be baptized; that upon the account of these they are admitted into Covenant with God, and have a right to the Merits and Benefits of our Saviour's Passion, which was undergone by him for the Sins of the whole World.

Nor is the design of the other Sacrament of the Lord's Supper different from this; it is to remember us of the infinite Goodness of our Saviour's dying for us, to unite us to Christ, and thereby to instate us, and confirm to us a share in his Merits: none of which it doth or can do without our being fitted by serious Examination, and hearty Repentance for such an Union with Christ; and this is sufficient to shew that the Sacraments do not work physically or like a Charm, but that as good Men upon such Preparations receive the Benefits, and find the Efficacy of each Sacrament, so wicked Men receive no benefit by them, nor can be united to Christ by them, which yet they would for all their Wickedness be, if so be the Sacraments received did as certainly work their Effect, as a sharpened Razor cuts, or Fire burns.



To conclude, As we believe that the two Sacraments were designed by God for Blessings to us, to convey such Grace and Afflictions as he thought fit, and not to be meer Signs: so we cannot believe that God made them such Physical Instruments, or did give them such an inherent Vertue as to confer Grace *ex opere operato*, upon every Receiver; because we are sure this would be to dishonour those things which are the most beneficial, and most honourable in the Christian Religion.

**T H E E N D.**

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**L O N D O N,**

Printed by J. D. for Richard Chiswel at the Rose and Crown in St. Paul's Church-Yard, 1688.

The **T**EXTS examined which *Papists*  
cite out of the *Bible* for the  
Proof of Their Doctrine

OF THE

*Sacrifice of the Mass.*

By Richard Kidder

PART I.

IMPRIMATUR.

June 20. 1688.

Guil. Needham.

**I**T is my Intention, in the following Discourse, to consider those Passages of the H. Scripture, which are, by the Writers of the Church of *Rome*, produced in defence of the Doctrine of that Church, concerning the Sacrifice of the Mass. And before I proceed to that, it will be fit that I should state the Question between that Church and Ours, and briefly shew what the Church of *Rome* holds, what we allow, and for what Reason we reject the Doctrine of the Church of *Rome* in that Matter.

Ccc

By

Bellarmin de  
Missa. l. 1. c. 1.

By the *Mass* in this Question, *Bellarmino* owns, is meant, the whole Celebration of the Divine Office in which the Eucharist was consecrated.

*Manuel of Con-  
troversies by  
H. T. Printed  
at Doway,  
1654.*

By *Sacrifice* is meant a Proper One, and such as is Propitiatory: *Not a Sacrifice in general* (says a late Author of the Church of Rome) *or improperly so termed (such as are all the actions of the Mind, or any work of Vertue whatsoever) but a special Sacrifice truly and properly so called.* The same Author adds presently afterwards; Our Tenet is, *That the Oblation of our Lord's last Supper, or the Mass, is a true and Proper, Unbloody Sacrifice, and propitiatory for Sins.*

*Sess. XXII.*

The Council of Trent defines it to be a *true and proper Sacrifice, and Propitiatory*; and that it is not only profitable to him who receives it, but to be offered up for the Living and the Dead: And that in this Sacrifice of the Mass, the very *same Christ is contained, and unbloodyly sacrificed, who once on the Altar of the Cross offered himself bloodily.*

*Catechism. Ro-  
man. Pag. 206.  
Edit. Antwerp.  
1583.*

The Trent Catechism tells us, That the Sacrifice of the Mass, is not only a Sacrifice of Praise, or bare Commemoration of the Sacrifice of the Cross, but *truly a Propitiatory Sacrifice by which God is appeased, and rendered Propitious to us.* And a little before, speaking of the Causes for which the Eucharist was instituted by Christ, this is assigned as one, *viz. That the Church might have a perpetual Sacrifice, by which our Sins might be Expiated, and our Heavenly Father being oftentimes offended with our Sins, might be brought from Anger to Mercy, and from the severity of a just Punishment to Clemency.*

*Pag. 203.*

The same Author tells us a little before, That if the Sacrifices of the Old Law were pleasing to God, *what may be hoped from that Sacrifice (viz. of the Mass) in which he himself is Sacrificed and Offered up, of whom*

*was*

was twice heard the Voice from Heaven, This is my beloved Son, &c.

That Author in another place in Answer to the Question, Whether the Sacrifice of the Mass be the same Sacrifice with that of the Cross? Replies thus, *We confess it* (says he) *to be one and the same Sacrifice, and so to be accounted, &c.* Pag. 105.

Upon the whole, the Church of *Rome* in this Matter, affirms these three Things.

*First*, That the Sacrifice of the last Supper, or (as they commonly express it) the Sacrifice of the Mass, is a true and proper Sacrifice.

*Secondly*, That the Victim which is Sacrificed in this Sacrifice of the last Supper, or Mass, is the very Body and Blood of our Lord Jesus Christ. For they affirm this to be the same Sacrifice with that of the Cross.

*Thirdly*, That this sacrifice of the Mass, is Propitiatory and Expiatory: That it procures Pardon for the Sins of the Living and Dead, as well as obtains Grace to help in the time of need.

This is a sincere and true representation of the Doctrine of the Church of *Rome* in this Matter.

And here I cannot but take notice of the Insincere Practice of a late Writer, who pretends to give us a true Representation of the Doctrines of the Church of *Rome*. He, in his discourse of the Mass, craftily baulks what the Church of *Rome* teacheth in this matter, *viz.* That 'tis a Proper and Propitiatory Sacrifice for the Living and Dead; which is the main Point contested between us. And in stead of that, tells us, That 'tis a *Commemorative Sacrifice*, *lively representing in an unbloody manner, the Bloody Sacrifice, which was offered for us upon the Cross*; and that Christ gave in Command to his Apo-

*A Papist misrepresented and represented, by J. L. Pag. 52. &c.*

stles to do the same thing he had done at his last Supper, in Commemoration of him. He says not one word of its being a Propitiatory Sacrifice for the Living and the Dead. He calls it a *Commemorative one*; which, taking in the whole Action, we do not deny: And when he affirms that Christ bid his Apostles to do what he did in Commemoration of him; we say so too. But this Author could not but know, that in the Third Canon of the Council of *Trent* (concerning this Matter) an Anathema is denounced against those who affirm the Sacrifice of the Mass, to be a bare Commemoration of the Sacrifice of the Cross.

We of this Church of *England*, do readily grant and allow,

That the *Eucharist* may be called a *Sacrifice*; as a *Sacrament* hath the name of that which it does Commemorate and Represent.

That as in this Sacrament we Commemorate the Sacrifice of Christ on the Cross, so we do in it Represent to God the Father what Christ suffered for us, that he may graciously incline to bestow on us the Blessings which Christ hath purchased with his Blood.

That we do, when we Communicate, make an Oblation of our selves. Thus in the Prayer after the Communion, we read; *Here we offer and present unto thee, O Lord, our Selves, our Souls and Bodies, to be a reasonable, holy, and lively Sacrifice unto thee.*

That the *Eucharist* may be called a Sacrifice of Praise. We do therein offer our Praises and Thanksgivings to God, and as a testimony of the Sense we have of the Divine Mercies, we offer our Alms, which is not only a Sacrifice, but such an one as with which God is well pleased.

What

What our Church holds, is best learn'd from her Declaration in her Articles, in the following words. *The offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction, for all the Sins of whole World, both Original and Actual: And there is none other satisfaction for Sin, but that alone.* And in the next words, she declares against the *Sacrifices of Masses, in which it was commonly said, that the Priest did offer Christ for the Quick and the Dead, to have remission of Pain or Guilt.* Whence it is evident, that she rejects the Doctrine of the Trent Council, that the sacrifice of the Mass, is a true and proper Sacrifice propitiatory for the Quick and Dead.

This we deny. And think we have just Cause so to do. And that no such Doctrine is revealed in the holy Scripture (as will appear afterwards) is reason enough for the rejecting it. Such a Doctrine as this had need be clearly proved by some express Testimony, or just Consequence. This is needful according to one of their own Writers:

Quæ enim ad fidem & dogmata Constituenda pertinent, ea clarissime oportet ex Scripturis S. Colligi. Richerii Apolog. pro Gersonio.

But though this be reason enough, yet this is not all. The Doctrine it self is perplexed and inconsistent, and by no means allowable. And for this, I appeal to the Conscience of any indifferent Man, that will but suffer himself to weigh and consider things. I would fain know how that can be said to be an unbloody Sacrifice by them, who hold that the Natural Blood of Christ is there? How can that be called a Commemoration of the Sacrifice of the Cross, which is affirmed to be one and the very same Sacrifice with it? How can the sacrifice of the Mass be the same with that of the Cross, when Christ's natural Death is of the Essence of the Sacrifice of the Cross; but that of the Mass does not comprehend his Death, and we are told that Christ dieth no more?

Rom. 6. 9.

more?

Bellarmin. de  
Missa. l. 1. c. 2.

more? How can that be said to be a true and proper Sacrifice, where the Essentials of such a Sacrifice, even according to our Adversaries, are wanting? Here's nothing *visible* or *sensible*, which yet is that which *Bellarmino* requires in his definition of a true and proper Sacrifice. 'Tis easie to affirm indeed, that the Body of Christ is in the Sacrifice of the Mass, under the species of Bread. But as this can never be proved, so 'tis impertinent to alledge it in this place. For where is that which is *visible* or *sensible*, which *Bellarmino* requires the Victim should be in a proper Sacrifice? The species of Bread is so far from rendring the Body of Christ *visible* or *sensible*, that it hides it from our Eyes. And tho' a Substance may be known by its own Accidents, yet it cannot be known by the Accidents of another Substance. Who can tell the difference, that looks on them only, between a Consecrated and Unconsecrated Wafer? Again, in this Sacrifice of the *Mass* here's no *destruction*, no sensible *transmutation* of what is sacrificed; which *Bellarmino* makes necessary in a true and proper Sacrifice: Here's no destruction of any thing that can be perceived: No shedding of Blood (for 'tis an unbloody Sacrifice) without which there is no Remission. The Natural Body of Christ receives no Change, his Natural Being is not destroyed or damaged. If they say, that 'tis his Sacramental Being that receives the Change, they must mean either an *Accidental* Being (as present in the Sacrament) or *Substantial*. The latter they cannot mean, unless they allow of the destruction or transmutation of his Natural Being, which they will not allow. If the former, that the Sacrifice of the Mass is a Sacrifice of Accidents only, and not of Christ; and that this Sacrifice of the Mass is not the same with that of the Cross. And 'tis very

strange

strange that should be a *true* and *proper* Sacrifice, in which Death only intervenes by representation; and that it should be the very same with that of the Cross, when we are told that it is *Instituted only to represent it*; as if there were no difference between a Memorial and Representation, and the thing to which this does refer. In other proper Sacrifices the Altar sanctified the Victim, and was reputed of greater value, and the Offerer was of greater price than what was offered: This will not be allowed in the present Case, and yet we must be obliged to believe it to be a proper Sacrifice. We cannot understand how the Sacrifice of the Mass should be the very same with that of the Cross, when one is but the Memorial of the other, and is acknowledged to receive all its Vertue from it. It cannot be that they should be the same either in *Number*, or in *Kind*. The first is so absurd, that no Man can affirm it: Nor can any Man believe the second, that considers the wide difference between the one and the other, *viz.* between the Sacrifice of the *Cross*, and that of the *Mass*. The first was offered by Christ, and was a bloody Sacrifice; 'twas offered on the Cross, and is the full Price of our Redemption: Christ was the Victim, and was offered there in his Natural Substance; he was Visible there, and there he Died. But this Sacrifice of the Mass, is offered by Priests, is an unbloody Sacrifice; is placed on Altars erected for that purpose, and is not so much as pretended to be the Price of our Redemption: We see nothing but Bread and Wine, we taste and handle nothing else; and 'tis confessed that Christ dies no more, and yet are we obliged to believe, that both these are one and the very same.

Our Church hath further reason still to reject this Doctrine of the Sacrifice of the Mass, because it is  
con-



contrary to the Doctrine of the Holy Scriptures. The Author of the Epistle to the *Hebrews* had the fairest occasion to acquaint us with this Romish Doctrine of the Sacrifice of the Mass; had there been any such thing: For he discourseth at large of the Priesthood according to the Order of *Melchisedec* and of *Aaron*; of the insufficiency of the Jewish Sacrifices, and of the sufficiency of the Sacrifice of the Cross. And yet is he so far from once mentioning the Sacrifice of the Mass, that he says many things which overthrow it.

He tells us that Christ *by his own Blood entred in once into the Holy Place, having obtained Eternal Redemption* for us. If he obtained Eternal Redemption, he need not be offered daily to procure our Pardon. There was no need he should offer himself more than once. The same Divine Author tells us so. *Nor yet (says he) that he should offer himself often, as the High Priest entred into the Holy Place every Year with Blood of others (for then must he often have suffered since the Foundation of the World) but now once in the end of the World, hath he appeared to put away Sin by the Sacrifice of himself.* The repetition of the legal Sacrifices spake their Insufficiency. *our Saviour by one offering hath perfected for ever them that are sanctified.* This speaks the sufficiency of the Sacrifice of the Cross. Two things we learn from the reasoning of this Divine Author which overthrow the Sacrifice of the Mass.

*First*, That Christ cannot be offered without suffering; and therefore if he be offered in the Mass, he must suffer there: He must either *suffer* in the Mass, or not be offered there. For if he should offer himself often, says this Divine Author, *then must he often have suffered.* And if the Sacrifice of the Mass be a Sacrifice properly so called and propitiatory, the oblation of Christ in it must infer his suffering.

*Second*

Secondly, That the same Consideration is to be had of the time from the beginning of the World to the Death of Christ, as of the time from his Death to the end of it. If he must be often offered after his Death upon the Cross to the end of the World, he must for the same reason have been often offered from the beginning of the World to his Death: But there was no need he should have been often offered before his Death, and therefore no need of it afterward, neither to procure our Redemption, nor yet to apply it. If he saved them who went before by this one Offering, why not them that are to come? *He was once offered to bear the Sins of many: And but once*, as appears from what goes before: *As it is appointed to Men once to die, &c. So Christ was once offered, &c.* The same Divine Author tells that Christ offered *one Sacrifice for Sins*, and that by *one Offering he hath perfected for ever them that are sanctified*, and that *there is no more Offering for Sin.* Heb. 9. 28. Heb. 10. 12, 18.

I proceed next to consider the Scriptures produced by those of the Church of Rome in defence of the Sacrifice of the Mass.

The first place of Scripture which I shall consider is, what we read of *Melchisedec*, who is said to have brought forth Bread and Wine: *And he was the Priest of the most High God: And he blessed him, (i. e. Abram) &c. Gen. 14. 18, 19.* This place of Scripture is very commonly urged by the Church of Rome, as an Argument to prove their Doctrine of the Sacrifice of the Mass. And *Bellarmino* takes great pains to prove it from thence. And indeed it requires great labour to form any shew of an Argument for the Sacrifice of the Mass from these words. However I shall follow the Cardinal, and consider his reasoning from these words.

De Missa. l. 1. c. 6.

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Pfal. 110. 4.  
Heb. 7.

That the *Psalmist*, and the Author of the Epistle to the *Hebrews* affirm Christ to be a Priest after the Order of *Melchisedec* we grant; and that he was not a Priest after the Order of *Aaron*.

The Cardinal proceeds, and tells us there were two differences between these two Priesthoods, from whence he thinks two Arguments may be drawn for the support of his Cause. The first and chief difference he reckons is the external form of the Sacrifices. The *Aaronical* were *bloody*, that of *Melchisedec* *unbloody* and figured, under the species of Bread and Wine, the Body and Blood of Christ. Hence the Cardinal concludes, that if Christ be a Priest after the Order of *Melchisedec*, and not of *Aaron*, he must institute an unbloody Sacrifice, and that under the species of Bread and Wine. This he thinks follows necessarily from the force of the Type and Figure. *Melchisedec* offered Bread and Wine, and truly sacrificed; therefore Christ in the institution of the Eucharist did truly sacrifice, otherwise he had not fulfilled the Type.

The second difference between the Priesthood of *Melchisedec* and *Aaron*, the Cardinal says, is this, that the first was that of *one Man*, who had neither Predecessor nor Successor; of which Order Christ was, who lives for ever: But that of *Aaron* was of *many Men*, succeeding each other, because of Death. If Christ then be a Priest for ever, the Rite of sacrificing must continue; and therefore there must be another Sacrifice, besides that of the Cross once offered, which must be continually offered. For he cannot be said to be a Priest who hath no Sacrifice which he may offer. But there can be no such if we destroy the Sacrifice of the Mass.

That

That I may give a clear answer to these Pretences, (for I cannot call them Arguments) I shall proceed in the Method of a Learned Protestant Writer on this Argument.

De la Place  
examen des  
Preuves du sa-  
crifice de la  
Messe p. 26.

I. I shall shew that we have no sufficient ground to believe that *Melchisedec* did offer an unbloody Sacrifice of Bread and Wine.

II. That if he had offered such a Sacrifice, it will not thence follow that the Priesthood of *Melchisedec* consisted in this, and that this distinguished it from that of *Aaron*.

III. That granting that *Melchisedec* did offer such a Sacrifice, and that thereby his Priesthood was different from that of *Aaron*, it does not thence follow that Christ ought to institute in his Church an unbloody Sacrifice under the species of Bread and Wine.

I. We have no sufficient ground to believe that *Melchisedec* did offer an unbloody Sacrifice of Bread and Wine.

The Text alledged gives no manner of ground for this Opinion; there is not in it the least syllable to this purpose. *Melchisedec brought forth Bread and Wine*. It is not said, he *offered*, much less that he *offered* to God, which he must have done had he offered a Sacrifice. He brought forth this as a refreshment to *Abram* and his Company. This is all that the Text imports. There is nothing in the Hebrew, or LXXII Interpreters, in the *Targum* of *Onkelos*, in the Syriac Version, nor the ancient Latin Version which favours this Opinion of the Roman Church. *Josephus*, relating this matter, tells us expressly that *Melchisedec entertained*

*Josephus Ant.*  
L. I. c. II.

D d d 2

*Abram's*

ὅτι καὶ πολλὰ  
ἀφ' ὧν ἔσθ'  
ἐκ τῆς οὐλῆς, &c.

Philo Judæ.  
Leg. Allegor.  
l. 2.

Nihil scribitur  
hic de sacrifici-  
cio, &c.  
Cajetan in  
Gen. 14. 18.

Cassander de  
viris illustri-  
bus. De Abra-  
hamo.

*Abram's Army*, and afforded them plenty of necessary Provisions. But he says nothing of his sacrificing Bread and Wine. And *Philo* the Jew reckons this Action of *Melchisedec* as an instance of his Hospitality, and opposeth it to the Churlishness of the *Moabites* and *Ammonites*, who refused to give refreshment to the *Israelites* in their passage to the promised Land. The Case is so plain, that several of the Roman Church do not think these words to import any Sacrifice. Cardinal *Cajetan* upon the words affirms, that *here is nothing written of Sacrifice or Oblation, but only of bringing forth, which* (says he) *Josephus affirms to have been done for the refreshment of the Conquerors.* Another of their own Church, gives this account of it, *Melchisedec ætis Deo ob victoriam gratiis, ac fausta omnia Abramo precatus, ipsum ejusq; cibo potuq; refocillavit.* So that all that he affirms is, that *Melchisedec* refreshed *Abram* and his Followers with Meat and Drink, having given God Thanks for the Victory, and wished all Happiness to *Abram*.

הָבִיאוּ

Vid. Bonfrer.  
in Gen. 14. 18.

Vid. Doway  
Bible with An-  
not. on Gen. 14.  
12. Printed.  
1635.

But *Bellarmino* pretends that the Hebrew word which we render *brought forth*, according to the exigence of the place, is often used for the bringing forth of a Sacrifice to be slain. And as a proof of this he alledgeth a Passage from *Judges*, Chap. vi. 18. which I find alleged by others of that Church, as referring to a Sacrifice. The Notes upon the *Doway Bible* go farther and say, that this Hebrew word *is a word pertaining to Sacrifice*, as in *Judges*, Chap. vi. 18, 19.

Now tho' it be nothing to the purpose, if this word should be applicable to a Sacrifice, as well as to any other thing, which may be said to be brought forth, yet I shall consider the place produced to prove this to be a word pertaining to a Sacrifice. And I will quickly

quickly appear that these Gentlemen are very unlucky in the choice of their place. *Gideon* requests of the Person sent to him, that he might *bring forth his Present* and set it before him, *Judges* vi. 18. He offers a refreshment, but here is no mention of any Sacrifice; 'tis spoken of a *Meal*, not of a Sacrifice. And this will appear by the Context. *Gideon* was no Priest, and therefore might not sacrifice, he being of another Tribe, *ver.* 15. nor is it to be imagined he would sacrifice to a Man as he took him for (*ver.* 22.) at that time: To say that *Gideon* brought to this Person that he might sacrifice, is without all ground, and will oblige him that affirms it to prove that he took him for a Priest. Besides, *Gideon* did not bring forth his Kid alive, he did not sprinkle the Blood, or offer the Fat upon the Altar as a Sacrifice, but he *went in and made ready the Kid: He put the Flesh in a Basket, and the Broth in a Pot,* (*ver.* 19.) These are things not agreeable to a Sacrifice, and altogether inconsistent with the Laws of a *Mincha*, or *Meat-Offering*, as we render that word when it signifies a Sacrifice: For that Offering, 'twas expressly required that it should be offered by the Sons of *Aaron* (*Levit.* 6. 14.) and at the Altar. Here are abundant Proofs of no Sacrifice: Indeed the Vulgar Latin chanced to render, what we render *present*, by *Sacrificium*; and the word sometime signifies so: But as the *Syriac* renders it by *Meal* or *Refreshment*, so 'tis infinitely plain from what hath been said above, that here is no mention of a Sacrifice. It is very well known that the Hebrew word which we render *present*, is a word, that when it is considered apart from its Signification of a Sacrifice or holy Oblation, signifies a Gift, or Present, and is so interpreted by the LXXII. And our English have well rendered the word in this place,

1 Sam. viii. 2.

1 Kings 4. 21.

2 Kings 8. 8.

with the LXXII.

and Heb. 5. 1.

place, tho they have not concealed the other Signification of it in their Marginal reading.

For what *Bellarmino* adds, that there was no need that *Melchisedec* should give *Abram* any Refreshment, because he returned with great Spoils, and those who followed him had eaten before (*ver.* 24.) it is of no weight at all.

For it is not said that *Abram* had eaten; nor how long since it was that his Followers had: nor do we know that they had plenty of Bread and Wine among their Spoils. However *Melchisedec* hospitably brought forth Bread and Wine whatever *Abram's* Necessity might be. *Abram* was blessed before, and yet *Melchisedec* blessed him; and why might he not bring forth Corporal Refreshment tho he had great Spoils?

*Bellarmino* urgeth that the Scripture so often mentioning the Priesthood of *Melchisedec*, as distinct from that of *Aaron*, and very like to that of *Christ*, it ought also somewhere to deliver what was the Sacrifice of *Melchisedec*. For a Priesthood is ordained for Sacrifice; and where the Sacrifice is unknown, there the Priesthood is unknown also. But there is no mention of any Sacrifice which *Melchisedec* offered, if it be not mentioned here. I answer;

1. A Man must be Priest before he hath right to sacrifice; and will continue so tho he never sacrifice, or cease to do it. One of these may be without the other, and therefore may be known without the other. The Priests of *Israel* continued Priests after they were by their Age discharged from publick Service. 'Tis very absurd to affirm, that a Priest continues no longer a Priest than he sacrificeth. The Priests of the Roman Church keep their Character tho they never say Mass.

2. It

2. It does not become us to prescribe to God. He thought not fit to mention the Genealogy of *Melchisedec*; nor is he obliged to tell us what Sacrifice he offered.

It is farther urged from these words, *For he was the Priest*, which contain the reason why he brought forth Bread and Wine, and constrain us to grant that this was a Sacrifice. These words, *For he was the Priest*, &c. can have no other sense, but that he did the Function of a Priest in the Bread and Wine which he brought. So 'tis expressed in the Annotations of the *Doway Bible*. *Bonfrerius* goes farther, and does not only lay hold of the causal Particle to prove a Sacrifice, but affirms that there can be no other cause why Christ should be stiled a Priest after the Order of *Melchisedec*. I answer:

*First*, That this causal Particle *For*, on which they lay so great a stress, is not in the *Hebrew* Text, nor in the *LXXII*, nor in the Citation from them by *Epiphanius*: And tho' the *Hebrew* Particle does in some places stand for a *Causal*, yet it being most commonly a *Copulative*, there is no shadow of reason why we should reject the most received, and betake our selves to the most infrequent acceptation of it.

Epiphani. ad  
Vers. Hæref.  
l. 11. Tom. 1.

*Secondly*, That this *For*, was not in the ancient *Latin* Version, however it be now in the *Vulgar*: 'Tis certain, that *Hierom* in his *Hebrew* Questions, hath it not. Nor hath he it in his Epistle to *Evagrius*, where he quotes this Text in *Hebrew*, and translates the words into *Latin*. *And he was the Priest*, he translates, *Erat autem Sacerdos*: After the same manner *St. Cyprian* quotes this Passage, *Fuit autem Sacerdos*, &c. And thus also *St. Austin* hath it. In a *Latin* Bible, Printed at *Lyons* (no *Protestant* Bible you may be sure) in the

Et ipse Sacerdos  
Dei excelsi,  
&c. Hieron. Quæst.  
Hebr. in Gene.

Cyprian. Epist.  
ad Cælium.  
De Doctrin.  
Christian.

l. 4. c. 21.

Year



Year 1527. we find it thus, *Et ipse erat Sacerdos Deo altissimo*. And therefore those words may well relate to what follows, *ver. 19. And he blessed him, and said, &c.* Nor ought our Version to be blamed for rendring the words as we now have them in our Bibles, nor our Divines for connecting them with the following. We have an English Bible, Printed in the days of *Henry the VIII.* (which I hope our Adversaries will not call by way of Reproach, a *Protestant Bible*) that will justify us. Thus we find it there, *But Melchisedek the Kinge of Salem brought forth Bread and Wine. And he beyng the Priest of the most hye God, blessed him and said, &c.* Nor was this Corrected in another Edition of the Year 1537. where we find it, *And he beyng the Prieste of the most hyghest God blessed hym, &c.*

Printed, 1535.

*Bellarmino* proceeds and urgeth that in the *Hebrew* Text, after these words, *Priest of the most High God*; there is an Accent (called *Soph Pasuk*) as a Sign that the Period is there terminated, and those words cannot be connected to the following, *And he blessed him*; but to the foregoing, where it is said, *He brought forth Bread and Wine*. This distinction (he must mean of Verses) he tells us is found in the *Chaldee, Greek, and Latin* Text. This he thinks so weighty a Matter, that without the *Causal* Particle, for which he contended above, 'tis from hence plain, that the Bread and Wine were brought forth for Sacrifice.

To this I answer,

*First*, That he might have spared his Pains. There was no need he should appeal to the *Hebrew, Chaldee, Greek, and Latin*, that the Verse ends there, (for *Soph Pasuk*, signifies no more but the end of the Verse) for our English Version ends the Verse there also; so far

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were our Interpreters from innovating, or from thinking this any thing to the purpose in hand.

*Secondly*, Tho' our *English* do observe this distinction of Verses, which the Cardinal contends for, yet certain it is that their own Bibles have not observed it. And he does but wound his own Church, when he strikes at ours. I have given one Instance above, and need only to add, that the *Vulgar Latin*, which they of the Church of *Rome* adhere to, observes not this distinction which the Cardinal lays so great a stress upon. For thus the *Vulgar*, *At vero Melchisedech Rex Salem proferens Panem & Vinum (erat enim Sacerdos Dei altissimi) benedixit ei, & ait, &c.* We see here a plain Connexion or Conjunction of those words which the Cardinal will not allow of a little above.

*Thirdly*, Certain it is that this *Soph Pasuk* hath no such force, as the Cardinal pretends. And 'tis very surprizing to me, that the Cardinal, who pretended to skill in the *Hebrew* Language, and wrote an *Hebrew* Grammar, should discourse at this weak rate. 'Twere very easie to produce many Instances where the *Soph Pasuk* does not terminate the Period, nor restrain what goes before it from connecting with what follows it. *Gen. 23. 17.* It is said, That the Field and Cave, &c. were made sure: There in the *Hebrew* we have a *Soph Pasuk*, which yet does not terminate the Period, or forbid the Connection of those words with the following.) It follows, *ver. 18.* Unto Abraham for a Possession, &c. To which may be added, *Gen. 48. 15, 16. Deut. 28. 56, 57. Chap. 30. ver. 17, 18.* To which may be added, *1 Kings 8. 15, 16. and ver. 31, 32, &c. Chap. 10. 4, 5. 2 Chron. 30. 18, 19.* I dare appeal to the Conscience of any Honest Man that understands any thing of this Matter, whether this be not a meer

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Shift

Shift and empty Pretence, which yet the Cardinal lays a great stress and weight upon.

*Fourthly*, Nor is there any need at all of this Pother which the Cardinal makes, the words of *Moses* being very plain and distinct. For he represents *Melchisedec* as a *King*, and as an instance of his Royal Bounty, tells us, that he brought forth Bread and Wine; and also as a *Priest*, and as such he is said to bless *Abram*, and to take Tithes of him.

*Bellarmin* proceeds, and denies that *Melchisedec* blessed *Abram* as a Priest, whereas *Abram* himself was a Priest. And therefore he did not bless him as a Priest, but as a greater, or as one absolutely greater, being King and Priest. It is not peculiar to a Priest to bless: *Solomon* blessed the People, and so did *David* and *Joshua*. And the Author of the Epistle to the *Hebrews*, does not from his blessing *Abram* infer that he was a Priest, but only that he was greater than *Abram*. To this I answer.

First, That this was a Sacerdotal Blessing, is very evident, it being not only joyned with receiving Tithes, but is together with that of receiving Tithes, produced by the Author of the Epistle to the *Hebrews*, when he undertakes to prove Christ (as of the Order of *Melchisedec*) to be a Priest of an higher Rank and Order than that of *Aaron*. To what purpose did he produce this Passage, if the Benediction of *Melchisedec* were not a Sacerdotal Action, as well as his receiving Tithes?

Gen. 23. 6.  
with Chap. 14.  
14, 21, 24.

Secondly, *Abram* was a Prince as well as a Priest, and therefore if because he was a Priest, he did not bless him; it may be said with as good reason, that he being a Prince, *Melchisedec* could not bless him as such an one.

Thirdly,

Thirdly, There was no need that the Author of the Epistle to the *Hebrews* should from this Blessing infer, that *Melchisedec* was a Priest. This *Moses* and the *Psalmist* (both which he cites) had said expressly. But that he was a greater Priest than *Aaron*, (which supposeth him a Priest) he proves from his *Benediction* and *receiving Tithes*, Heb. 7.

The *Cardinal* goes on, and urgeth that if Christ be a Priest after the Order of *Melchisedec*, he must agree with him in that which belonged peculiarly to his Priesthood, *viz.* the Form of such a Sacrifice. This Sacrifice he makes proper to his Priesthood: That he blessed and received Tithes, was common to him with the *Aaronical* Priesthood; that he was not anointed with sensible Oyl, that he had no Predecessor or Successor was common to him with *Abel* and others: That his Genealogy is not reported, is not only Extrinsic to his Priesthood, but also common to him with *Job*, *Elias*, and others; but his offering Bread and Wine is proper to him, and chiefly belongs to his Priesthood, it being a proper act thereof.

To which I answer;

*First*, That the Author of the Epistle to the *Hebrews*, who well understood what chiefly belonged to the Priesthood of *Melchisedec*, does not so much as mention his bringing forth (much less his offering) Bread and Wine; he does not do it there where he professedly treats of the Priesthood of *Melchizedeck*, and its taking place of that of *Aaron*: He mentions it not even there where he tells us both of his blessing *Abram*, and taking Tithes; and therefore according to the *Cardinal*, he hath omitted that which chiefly belongs to his Priesthood.

Ecc 2

Secondly,

*Secondly*, That he Blessed and Tithed *Abraham*, from whom *Levi* and *Aaron* descended, is that which the Author of the Epistle to the *Hebrews* mentions, and brings as an Argument to prove him Superiour to the *Aaronical* Priests; and surely this cannot belong in common to the Sons of *Aaron*.

*Thirdly*, That *Abel*, *Job*, and *Elias*, are no where represented under the Character of *Priests of the most High God*; and therefore they are impertinently mentioned by the Cardinal: Besides, we have *Abel's* Genealogy, an account of the Country of *Elias*, and of the Country, and Wife and Children, and death of *Job*. But there is not in the Book of *Genesis* (which gives the Genealogy of others) any account of that of *Melchisedec*, in whom alone all the Particulars meet, which the Author of the Epistle to the *Hebrews* mentions as belonging to him.

*Fourthly*, That if it were granted (which can never be proved) that *Melchisedec* did offer Bread and Wine, yet would not this be *proper to him*, but common to him with the Sons of *Aaron*. I proceed to prove,

II. That if *Melchisedec* had offered such a Sacrifice, it will not thence follow, that the Priesthood of *Melchisedec* consisted in this, and was by this distinguished from that of *Aaron*.

The Reason is obvious, *viz.* Because the Sons of *Aaron* did also offer Bread and Wine. This appears abundantly from *Levit. 2.* with *Exod. 29. 40.* and *Numb. 28. 13, 14.* That in which the Priesthood of *Melchisedec* does peculiarly consist, cannot belong to *Aaron*, but the Offering of Bread and Wine did belong to *Aaron* and his Sons, and cannot therefore be peculiar.

peculiar to *Melchisedec*. *Bellarmino* is forced to confess, that under the *Aaronical* Priesthood Bread and Wine were sacrificed; but then he thinks to come off by *subterfuges*.

What he says is to this effect; 1. That the Bread and Wine sacrificed by *Aaron* and his Sons was not a principal Sacrifice, but rather a *part* or kind of *Sawce* to some other Sacrifice: That which *Melchizedeck* offered was by it self. 2. The Bread which *Aaron* and his Sons offered was always sprinkled with Oil, that of *Melchisedec* was simple Bread. 3. Another difference between those two Priesthoods was this, that *Aaron* offered all sorts of Sacrifices, *bloody* and *unbloody*, but *Melchisedec* the unbloody only. To which I answer,

*First*, That 'tis not universally true that the Meat-Offering was a *Sawce*, or accessory to some other Sacrifice. This speaks the Cardinal's Ignorance, or something worse. The Hebrew Doctors give us a truer account of things, when they tell us of a double *Minchah* or Meat-Offering; that which was *accessory* or belonged to another Sacrifice, and that which was *solitary* and offered by it self. The latter of these was either *publick* or *private*. They reckon three of the first sort, and five of the second, which I shall not need to repeat here. Nor is this to be rejected as a *Rabbinical* Fancy: For the Scripture assures us that this Meat-Offering was sometimes *solitary*; and no ways belonging to any other Offering. This appears from *Levit. 5. 11, 12, 13.*

*Secondly*, That the Bread which *Aaron* offered was always sprinkled with Oil, is not true. And yet if it were, it were nothing to the purpose. How can the Cardinal tell, but that the Bread of *Melchisedec* might have some Oil in it also? Oil is expressly forbid in the

Bread.

מנחת  
נכסים  
&

לפני עזמה  
Vid. Maimon.  
Prefat. in Me-  
nach.  
Vid. Abarbi-  
nel. Prefat. in  
Levit.

*Bread-Offering*, Levit. 5. 11. and also in that mentioned Numb. 5. 15. and a Man may justly admire the Cardinal should affirm, that the Bread offered by *Aaronical* Priests was always sprinkled with Oil.

*Thirdly*, The other difference assigned between the two Priesthoods is groundless, and can never be proved; who will believe this to be the difference between the Priesthood of *Melchisedec* and *Aaron*, that the former offered *one sort* of Sacrifices, the latter *all*: That *Aaron* should offer the *principal*, *Melchisedec* only the *accessory*; *Melchisedec* only simple *Bread*, the other *Bread* with Oil and Incense: In a word, That *Melchisedec's* Sacrifice was short of *Aaron's*, and therefore his Priesthood better: For a bloody Sacrifice was of greater value than a *Bread-Offering*, which was then accepted when the other could not be had, Lev. 5. 11.

*Fourthly*, According to the account of our Adversaries *Jesus Christ* would be a Priest after the Order of *Aaron*: For on the Cross he offered a *bloody*, and in the *Eucharist* (according to them) an *unbloody* Sacrifice.

*Bellarmino* pretends that if *Christ* be a Priest for ever, the Rite of sacrificing must continue for ever: He cannot be said to be a Priest who hath no Sacrifice to offer. But there can be no Sacrifice if we destroy that of the Mass. To which I answer,

*First*, That the Priest's Office was never restrained to sacrificing; that was but one part of the Priestly Office: There were many other Offices peculiar to that Order of Men, besides sprinkling the Blood of the Sacrifice, and burning the parts of it. (*Levit. 1. 5. Chap. 4. 6. with Chap. 1. 8.*) Such were the  *blessing* the People, the  *lighting* the  *Lamps*, blowing the  *Trumpets*, &c.

Numb. 6. 23.  
Chap. 8. 2.  
Chap. 10. 8.

*Secondly*,

*Secondly*, As it was a part of the High Priest's Office on the day of Expiation, to carry the Blood of the Expiatory Sacrifice every Year into the Holy of Holies: So part of our Saviour's High-Priest's Office is to be done in the Heavenly Sanctuary, where he is for ever during this World, presenting the Merit of his Oblation, and interceding for us. *And the resemblance our Saviour had to Melchisedec was in this, that he abideth a Priest for ever in doing this.* Christ did upon the Cross perfect his Oblation, but not finish his Priestly Office; for he is a *Priest for ever, not as offering Sacrifices*, (as Theodoret well observes) *for he once offered his Body, but as a Mediator, bringing Believers unto God.*

Vid. *Annotations on St. Paul's Epistles*, printed at Oxford 1684. on Heb. 8. 1.

Theodoret in Heb. vi. 20.

*Thirdly*, He is a Priest for ever, because he can never be dispoiled of this Character and Dignity, *and ever liveth to make Intercession* for us. He is so, *not after the Law of a Carnal Commandment, but after the Power of an endless Life.* But this does not infer the Repetition of his Oblation made on the Cross. This Repetition would derogate from the virtue of that Oblation, *For by one Offering he hath perfected for ever them that are sanctified.* Such an High Priest became us, who is holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens; who needeth not daily as those High Priests to offer up Sacrifice, first for his own Sins, and then for the People: For this he did once when he offered up himself.

Heb. 7. 25. Ver. 10.

Heb. 10. 14.

Heb. 7. 26, 27.

III. That granting that *Melchisedec* did offer such a Sacrifice, and that thereby his Priesthood was distinguished from that of *Aaron*; it does not hence follow that Christ ought to institute in his Church an unbloody Sacrifice under the species of Bread and Wine.

The



The Sacrifice of the Mass will not result from this, nor by any sufficient reason can it be inferred from it. For why may not the Sacrifice of the Cross, instead of the Mass, be sufficient? Christ there gave himself up for the Life of the World: The Bread that came down from Heaven, and that is the Food of our Souls, was there broken: There was his Blood shed, which gives us Life. What need of the Sacrifice of the Mass? Is there any reason to conclude that must be instituted upon supposition of the Premises? There is a great difference between the Sacrifice of *Melchisedec* and that of the Mass: What was offered in one was Bread and Wine, the other is the Body and Blood of Christ: the *Substance* of Bread and Wine is in one, the *Accidents* only in the other; we read nothing of *Consecration* of the one, the other is *consecrated* with great Ceremony. *Melchisedec* was a *King*, without Genealogy, alone without Predecessor, or Successor: Is there any thing like this in the Mass Priests? *Melchisedec* offered once, and gave of his Oblation to the Uncircumcised; Is there any thing like this in the Mass? Here's no Blood in *Melchisedec's* Oblation; will he allow this to be said of the Mass? His Oblation depended on no other, but that of the Mass is dependant on that of the Cross. If the Sacrifice of the Mass must be established, one would think the resemblance between it and the other should be greater.

So it is; the Doctrine which the Church of *Rome* teacheth of the Sacrifice of the Mass needs proof from Scripture, and they that maintain the Doctrine are willing to defend it thence. But certain it is that many wise Men of the Church of *Rome* know well, that it cannot be maintained from this and other Scriptures produced to that purpose. This was frankly acknowledged

ledged by *Georgius di Ataide*, a Divine of the Kingdom of Portugal, in the Council of Trent, who was against those who went about to prove the Sacrifice of Mass from the Scriptures, and sought to find in the Scriptures that which is not there, giving occasion to the Adversaries to calumniate the Truth, while they see it grounded upon such an unstable Sand. He added, as to the Fact of *Melchisedec*; that Christ was a Priest of that Order, as he was the only Begotten, Eternal, without Predecessor, Father, Mother, or Genealogy. And that this is proved too plainly by the Epistle to the Hebrews, where St. Paul, discoursing at large of this place, doth handle the Eternity and Singularity of this Priesthood, and maketh no mention of the Bread and Wine. He repeated the Doctrine of St. Austin, that when there is a fit place for any thing to be spoken, and it is not spoken, an Argument may be drawn from the Authority negatively. I have before mentioned Cardinal Cajetan affirming, that in this Story of *Melchisedec* there is no mention of Sacrifice or Oblation. *Salmeron* to the same purpose, is so far from pretending that the Mass is taught in the Scriptures, that he placeth it among those Apostolical Traditions which were not committed to Writing. *Mariana*, in his Commentaries on *Genesis*, does indeed affirm, that *Melchisedec* sacrificed or offered to God Bread and Wine, the Symbol (says he) of our Sacrifice, for which he quotes St. Hierom, and tells us that the Psalmist's words, *Thou art a Priest for ever after the Order of Melchisedec*, and the words of St. Paul to the Hebrews, refer to the same matter. But that which is very surprising is this, that the same *Mariana*, when he writes upon the Hebrews, finds nothing there to this purpose; and tho he refers to that Epistle in his Notes upon *Genesis*, yet when he comes to the place, he refers in-

Vid. *Histor. Council, of Trent.* p. 546.

*Salmeron* in *Epistol. S. Paul.* Commentar. Tom. 13. p. 219.

Mariana in  
Heb. 7. 27.

deed to his Notes on *Genesis*, but can find nothing of the Sacrifice he mentions there, and refers to the Epistle to the *Hebrews* for ; instead of satisfying his Reader, he hath these words ; *Mirror in hoc capite, &c. I wonder that in this Chapter, among so many Similitudes, by which Melchisedec represented Christ, that he says nothing of the Sacrifice of Bread and Wine which Melchisedec offered, as we have said (Gen. 14. 18.) the Symbol of our Sacrifice and Eucharist : Of which I had rather hear others than pronounce my self.* A plain Confession that there was nothing to be found in this place to the purpose for which he alledged it.

Bellarmin.  
de Missa. l. 1.  
c. 7.

The second Pretence for the Sacrifice of the Mass is fetched from the Paschal Lamb (*Exod. xii.*) it seems very hard to understand how this can be any thing like an Argument. But we must take it as it is. Cardinal *Bellarmino* endeavours to form an Argument from hence ; and thus it is. The Celebration of the Passover was an express Figure of the Eucharist ; but the Passover was a Sacrifice, therefore the Eucharist must be so too, that the Anti-type may answer the Type.

I answer,

*First*, That this way of reasoning will do them one time or other more hurt than good. It would spoil all, were it used in the Case of *Melchisedec*. His Bread and Wine was an express Figure of the Eucharist ; but that was really Bread and Wine which he brought forth, and therefore the Substance of Bread and Wine remains in the Eucharist, that the Anti-type may answer the Type ; such an Argument will be apt to go too far, and prove too much, and turn head upon them that use it. Again, by this way of argu-

arguing we may conclude that Christ was slain, and rosted before he could be received in the Eucharist; for so it was with the Type, and the Anti-type ought to answer the Type.

Secondly, It ought to be proved, that the Paschal Lamb was a Type of the Eucharist. This is taken for granted indeed; the truth is, it can never be proved. The Paschal Lamb was indeed a Type of the Sacrifice of Christ upon the Cross: Here is a marvellous agreement between the Type and Anti-type, as it were easy to shew. That the Paschal Lamb was a Type of the Sacrifice of Christ upon the Cross is undeniable: St. Paul says, *Christ our Passeeover is sacrificed for us.* And when Christ suffered, *a Bone of him* was not to be broken, and 'tis said that the *Scripture might be fulfilled.* This was a known Law of the Paschal Lamb, that a Bone of it was not to be broken. 1 Cor. v. 7.  
Joh. 19. 36.  
Exod. 12. 46.

But he pretends to prove that the Paschal Lamb was a Type of the Eucharist, and to that purpose produceth the words above-named, *Christ our Passeeover is sacrificed for us.* He affirms that it appears from the Gospel, that the Apostles did eat Christ's Flesh before his Passion, and consequently did eat the true Paschal Lamb, to the feasting upon which we are exhorted (1 Cor. 5. 8.) *Let us keep the Feast, &c.* This Feast must follow the Immolation, the Lamb must first be slain before it can be eaten: And therefore Immolation must precede the Manducation in the last Supper, before the Passion of Christ. I answer,

First, Here's no proof in all this: Nothing but bold Affirmation. And because the Doctrine of the Mass is framed, it must be maintained: What should be proved, is taken for granted, *viz.* That the Paschal

Lamb was a Figure of the Eucharist. Here's no proof, but instead of it, false reasoning. For this may be retorted: The Paschal Lamb was not to be eaten till it was slain, and the Blood of it shed: But the Eucharist before Christ's Passion was eaten, before Christ's Blood was shed on the Cross. Therefore that Eucharist was not the Anti-type of the eating of the Paschal Lamb.

Secondly, As to the place alledged, *viz. Christ our Passeeover is sacrificed for us*, 'tis evident that it cannot be consistent with the Doctrine of an *unbloody Sacrifice*, and *Corporal Manducation* which the Church of Rome contends for. For the word *Sacrificed*, imports being *slain* or *killed*, and also that it is already *past*: 'Tis, *is* (or *hath been*) *sacrificed* for us. He speaks of something known and notorious. And whereas he says, *Let us keep the Feast*, 'tis manifest that he alludes to the Feast of unleavened Bread, which commenced upon the slaying of the Paschal Lamb. Nor can he be supposed here to require a Corporal Manducation of the natural Flesh of Christ: For the *Leaven*, and the *eating*, and the *Bread* must be understood alike. Now 'tis certain that the *Leaven of Malice* and *Wickedness* is not eaten with the Mouth; nor is the *Bread of Sincerity* and *Truth* to be chewed by the *Teeth*; and therefore the *eating* cannot be meant of a *bodily* eating, but a *spiritual*: Joh. 6. 35.

The Cardinal endeavours to prove the Paschal Lamb a Figure of the Eucharist.

*First*, Because the Eucharist was instituted at the time when the Paschal Lamb was slain.

*Secondly*, That Lamb was slain in memory of the Lord's passing over, and the Deliverance out of *Egypt*; the Eucharist is in memory of Christ's Passage from  
this

this World to his Father, and our Deliverance from the Power of Satan.

*Thirdly*, The Lamb was slain, that it might be eaten as a *Viaticum*, and was eaten by the *Israelites* like *Travellers*, with Staves in their Hands, &c. So is the Eucharist a *Viaticum* of them that travel to an Heavenly Country.

*Fourthly*, The Lamb might be eaten by none but such as were circumcised and clean, and in *Jerusalem*; so they must be baptized, clean and in the *Catholick Church*, that partake of the Eucharist.

I answer :

I. As to the first ; That a Figure should be completed on the day of its first Institution or Celebration, is by no means necessary. The High Priest's going into the Holy of Holies, was a Figure of Christ's Ascension into Heaven, but was not performed on the same day or month in which Christ ascended. Again, Though the Eucharist were instituted at the time of the Passover, yet was this by *Accident*, and not by any Law belonging to the Eucharist. 'Twas instituted on the *14th day* of the first Month at the time of the Passover : There was reason why the Passover should be celebrated then ; but the Eucharist, though it happened to be then appointed, is not restrained to that particular time : 'Twas in the mean conveniently instituted at the close of the Passover, as that which was to take its place, the Eucharist being a *Memorial* of the Death of Christ, as the *Paschal Lamb* was the *Type* of it, and as such, was very congruously appointed at the approach of his Death. But tho the Passover was restrained

restrained to a certain Month, and Day, and to be offered but once in the Year, and eaten in the Evening of the Day, and followed with a Feast of Unleavened Bread, yet these are not the Laws of the Eucharist, or Usages peculiar to the Mass.

II. As to the second; 'Tis granted that the Paschal Lamb was slain, and its Blood put upon the Door-Posts, to avert the destroying Angel; and continued afterwards as a Memorial of the Deliverance out of *Egypt*. But however this suits with the Death of Christ, by which we are saved from the Wrath of God, and rescued from the Power of the Devil; yet it by no means corresponds with the Eucharist, or unbloody Sacrifice of the Mass.

III. As to the third; Whatever the Eucharist be to the devout Partaker, yet no stress ought to be laid upon this Correspondence between it and the Passover kept in *Egypt*, because that was a Rite peculiar to the Passover of *Egypt*, as the Hebrew Doctors well observe, and not used in after-Ages. Besides, 'tis from the Death of Christ we hope to enter into an Heavenly Country, of which the Eucharist is but a Sacrament.

IV. As to the fourth; Those Resemblances mentioned do not infer that the Paschal Lamb was a Figure of the Eucharist, because those Conditions, as to Persons and Place, were required in other Religious Services: Besides, there are many other things in which the difference between the Passover and Sacrifice of the Mass is very discernible: Not to repeat, that the  
 Passe-

Passeover was restrained to a Month, a Day, an Evening, &c. it ought to be celebrated according to its first Institution, to be eaten that Evening and not reserved, and not to be carried abroad in Procession. Let our Adversaries say how this can agree with their Sacrifice of the Mass.

For the Pains which the Cardinal takes to prove the Passeover a Sacrifice, he need not have taken it, for I do readily grant it, nor do I see any just cause to deny it: But all this will not prove it a Figure of the Eucharist. Besides; though it be a Sacrifice, yet it was not propitiatory, much less so for the Dead as well as Living, and therefore no very fit Figure of the Sacrifice of the Mass. Again, were it proved a Figure of the Eucharist, this would be no competent Proof for the Sacrifice of the Mass. For the Passeover among the Jews may be considered either as a Sacrament of that Church, or as a Sacrifice strictly so called; supposing it a Figure of the Eucharist in the first respect, this will not establish the Sacrifice of the Mass.

I now proceed to the third Pretence from the Holy Scriptures for the Sacrifice of the Mass, and that is fetched from *Exod. xxiv.* where, after the Law given at Mount Sinai, God enters into Covenant with the *Israelites*, promiseth them much Good, and they promise Obedience: This Covenant was confirmed by a solemn Sacrifice and the sprinkling of Blood. 'Tis said, *Behold the Blood of the Covenant which the Lord hath made with you concerning all these words.* ver. 8. 'Tis pretended that this Figure was fulfilled in the last Supper in the Institution of the Eucharist, and therefore



fore the Blood of that Old Testament being the Blood of a Victim properly sacrificed, the Blood of the New Testament must be the Blood of a proper Sacrifice also, and therefore Christ is a Victim sacrificed in the Eucharist.

From this it might have been as well inferred, and with as much Truth, that that of *Moses* being a Sacrifice of Blood, that of the Mass must also be a bloody Sacrifice. But this would be too much. And they who maintain the Doctrine of the Mass, will infer no more from these Figures than will just serve their purpose; otherwise 'twere very natural to infer the Substance of Bread and Wine in the Eucharist, and not Accidents only, from the Bread and Wine of *Melchisedec*; and that both kinds are in the Eucharist to be received. But they that we have to do with will take care that these Figures shall not be used against their received Doctrine. And yet we find that the Ancient Fathers of the Church do affirm, that *Christ offered the same Oblation with Melchisedec*; and infer from thence that the Symbols in the Eucharist are Bread and Wine.

Full View of  
the Eucharist,  
pag. 101, &c.

For instances to this purpose, I refer the Reader to the Learned Author of a late Treatise.

Cardinal *Bellarmino* takes a great deal of Pains to prove the Mass from this Chapter of *Exodus*. This Figure he conceits must be compleated in the last Supper and Institution of the Eucharist: Then he says the New Testament was made, and the words, *This Cup is the New Testament in my Blood*, &c. confirm him in this Belief; after this he says, If Christ's Testament was not made in the last Supper, it must be made on the

the Cross; and yet (says he) all the Conditions of a Testament agree with the last Supper, none of them with the Cross; and here he enlargeth to no less than seven Particulars.

Bellarm. de  
Missâ, l. 1. c. 3.

But he might have spared his Pains: For we do not believe that the New Testament, or Covenant, strictly speaking, was made either on the Cross, or in the last Supper. Not on the Cross: For we are well assured that it was then ratified and *dedicated*, Heb. 9. 18. which supposeth it to have a Being before. And for the Lord's Supper it is gross to call it the New Testament or Covenant, though it be indeed one of the Sacraments of it. Were it the New Testament it self, Baptism (a Sacrament of the New Testament) would be a Sacrament of the Lord's Supper. Besides, were the Supper the New Testament, none could be said to partake of this New Testament, who did not partake of the Eucharist, which would exclude not only those who deceased before the Institution of the Eucharist, but all others also who died before they did partake of it: When Christ calls the Cup the Blood of the New Testament, it is supposed the New Testament was in being before. And thus it was when the Covenant was ratified in the time of *Moses*. *Behold the Blood of the Covenant* (says he) *which the Lord hath made with you concerning all these words*, (Exod. 24. 8.) That Blood was not the very Covenant, for that was in being before: and we read of the *Book of the Covenant*, ver. 7. But it was the Blood by which it was ratified and confirmed. If the Old Covenant were not made in the Ceremony mentioned, *Exod. 24.* then is that matter ill applied to the Eucharist by him that

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affirms

affirms the New-Covenant or Testament to be therein made. And if that Ceremony did but dedicate and confirm the Old Testament (*Heb. 9. 18.*) then was it accomplished on the Cross, and still does not belong to the Eucharist, much less prove the Sacrifice of the Mass.

The Figure (*Exod. 24.*) is so far from proving the Sacrifice of the Mass, that it rather makes against it. The Blood of the New Testament in Correspondence to that of the Old (*Exod. 24.*) must be the Blood of a Victim slain before, but Jesus Christ in the last Supper was not slain, and therefore the Blood of Jesus in the last Supper was not the Blood of the New Testament, and Anti-type of that Figure. If these words of Jesus, *This is my Blood of the New Testament*, speak the Blood already shed, then must Christ have suffered before; if they do not, then are they no proof of the Sacrifice of the Mass.

I proceed now from the Figures, to consider what Pretences are fetched from the Prophets for the establishing the Sacrifice of the Mass.

And I find the first which Cardinal *Bellarmino* urgeth, is fetched from the words of the Man of God to *Eli*, viz. *I will raise me up a faithful Priest, that shall do according to that which is in mine Heart, and in my Mind; and I will build him a sure House, and he shall walk before mine Anointed for ever.* This place some of the Ancients expound (says he) of the Priest-hood and Sacrifice of Christians, succeeding the Aaronical, and which would remain to the end of the World.

1 Sam. 2. 35.

I

I answer ;

That God in the Holy Scriptures expounds this place otherwise ; *Solomon* removed *Abiathar*, of the House of *Eli*, *that he might fulfil the Word of the Lord*, <sup>1 Kings 2. 27.</sup> *which he spake concerning the House of Eli in Shiloh.* And this was all that the Man of God means, when he denounceth against *Eli's Father's House* ; for by his <sup>1 Sam. 2. 31.</sup> Father's House is meant not the House of *Aaron*, but of *Ithamar*, and were it not so, the words could not be fulfilled in rejecting *Abiathar*, and setting up *Sadok*, who was descended from *Aaron* also. After all to bear us down that this was a Type of the *Mass-Priests*, who were to succeed the *Aaronical*, is to beg and not prove the Question : There being no shadow of a proof offered.

The second Proof is from *Solomon's* words : *Wisdom hath builded her House : She hath hewn out her seven* <sup>Prov. 9. 1.</sup> *Pillars. She hath killed her Beasts, &c.* Now it will seem hard to prove the Sacrifice of the Mass from hence : Nor is there any pretence more than that *St. Cyprian* and *St. Augustin* are produced applying these words to the Eucharist.

I answer ;

That here's no proof of the Sacrifice of the Mass, as 'tis now taught in the *Roman Church* ; no evidence from the Text that these words have any reference to the Eucharist, no mention of a *Sacrifice*, but rather of a *Feast* ; 'tis a *Table*, (*ver. 2.*) not an *Altar* that Men are invited to ; to *eat Bread* and *drink Wine*, (*ver. 5.*) And 'tis all but *parabolical*, such as that of *St. Matthew xxii.* and taken out of a Book of *Parables* too.

The third Pretence is taken from these words: *In* 16a. 19. 19, 21. *that day shall there be an Altar to the Lord, in the midst of the Land of Egypt, &c. and the Egyptians shall know the Lord in that day, and shall do Sacrifice and Oblation, &c.* These Sacrifices must be such, strictly so called, because of the express mention of an *Altar*, and therefore they plainly shew that among the Gentiles in the days of the *Messias*, a *Sacrifice*, strictly so called, should be offered up.

I answer;

*First*, That I grant that this place speaks of what shall obtain among the Gentiles in the days of the *Messias*: That they should embrace the true Religion; expressed here in such terms as were at that time best understood. The Christian Worship is expressed in terms agreeing to what obtained under the Law of *Moses*; as I shall have further occasion to observe. No wonder then that 'tis expressed here by speaking the Language of Canaan, by *swearing to the Lord*, by *erecting an Altar*, *doing Sacrifice*, and *making Vows*; these being Acts of Religion that then obtained.

*Secondly*, We cannot infer from hence the Sacrifice of the Mass. For there's no necessity that the *Altar* here should infer a Sacrifice strictly so called: Both because every *Altar* does not suppose such a Sacrifice (see *Job*. 22. 26, 27.) and that the Sacrifices mentioned here are spiritual: All other Sacrifices were annexed to one certain place. (See *Dent*. 12. 13, 14.) And the setting up an Altar, strictly so called, would be a very unfit Expression of the embracing the true Religion, during the Dispensation of *Moses*. The Altar here is not said to be for *Sacrifice*; but the *Altar* and *Pillar* are to be for a *Sign* and *Witness* (ver. 20.)

And

And for the *Sacrifices* and *Oblations*, St. Hierom, upon the place, interprets them in a spiritual sense, of a *Contrite Spirit*, and the *Elevation* of the *Hands* in devout *Prayer*. If so, the Cardinal had better not have mentioned St. Hierom, when he urgeth this Text for proof of the Sacrifice of the Mass. For, as he confesseth, *no visible Altar is necessary for Spiritual Sacrifices*.

Ad Sacrificia  
spiritualla  
nullum Altare  
visibile neces-  
sarium est.

The fourth Pretence is taken from the same Prophet: *And I will also take of them for Priests, and for Levites, saith the Lord*: To which words are added these of *Jeremiah*, *Neither shall the Priests the Levites want a Man before me, to offer Burnt-Offerings, and to kindle Meat-Offerings, and to do sacrifice continually*. These words the Cardinal contends must be understood of *Christ's Priests*, and appeals to St. Hierom and to *Theodoret* in the Case, and a great stress he lays upon this that they were to *offer Burnt-Offerings*.

Isa. 66. 21.  
with  
Jer. 33. 18.

I answer;

*First*, That I am content to yield to the Cardinal that the words have reference to *Christian Priests*, or *Ministers* in *Holy Things*; I'll not contend about it.

*Secondly*, These words are to be literally understood, or they are not. If they are, then are *Christian Priests* obliged to *Burnt-Offerings* and *Meat-Offerings*, &c. If they are not, they are impertinently produced as a Proof of the Sacrifice of the Mass; which, according to the *Church of Rome*, is a Sacrifice

fice strictly so called; and according to the Letter. If we keep to the Letter, they prove too much; if not, they prove too little.

*Thirdly*, 'Tis evident that these words are not to be understood according to the strict Letter: For if they were, they would prove the perpetuity of the Aaronical Priesthood. For this *Covenant with the Levites, the Priests*, God's *Ministers*, shall not sooner fail than the Covenant of God of the *Day* and of the *Night*. And 'tis without ground, that a real Sacrifice is inferred from hence, when the Offering mentioned in *Isaiah* (*Chap. 66. 20.*) cannot be understood of a Sacrifice, strictly so called, it being an Offering of Men. And 'tis still very unjust to quote St. *Hieron* and *Theodoret* for the proof of that which is not contested, and to conceal what they say, which makes against the main Cause contended for. For they expound these places in a spiritual sense, of the *spiritual Victims* which are pleasing to God, and the *reasonable Sacrifice* offered up to him.

Hieron. in Isa.  
66. 21.

Theodoret in  
Jerem. 33. 18.

The fifth Pretence is taken from the Prophet *Daniel*, *Dan. 8. 11, 12.* where 'tis said that Antichrist should take away the *daily* Sacrifice. This place, says *Bellarmino*, *Hippolytus* understands of the Sacrifice of the Mass; and that though *Daniel* seem to speak there of *Antiochus*, yet he does it of him as a Type of *Antichrist*, as appears by comparing this place with *Revel. 13.*

I answer;

That tho it be granted that *Antiochus* was a Figure or Type of Antichrist, it does not thence follow that the *daily* Sacrifice of the Jews was a Type of, or did  
in

in the least infer, or suppose, the Sacrifice of the Mass.

That the *daily* Sacrifice, was a Sacrifice properly and strictly so called, cannot be denied: But it does not thence follow that it must be a Type also of such a Sacrifice in the Christian Church. There is no need that the *Type* and *Anti-type* should be things of the same Species and Substance. If there be, the substance of Bread and Wine in the Eucharist must remain, that it may answer the Type of *Melchisedec's*.

Again, The daily Sacrifice was not a fit Type of the Sacrifice of the Mass; that was bloody, this an unbloody Sacrifice; that was offered Morning and Evening, this only in the Morning; that in one place, and upon one Altar; this in many places at once. Nor is there any shadow of Reason to believe that daily Sacrifice a Type of that of the Mass.

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The second Part will quickly follow.

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L O N D O N,

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The TEXTS examined which *Papists*  
cite out of the *Bible* for the  
Proof of Their Doctrine

OF THE

*Sacrifice of the Mass.*

PART II.

IMPRIMATUR.

June 20. 1688.

Guil. Needham.

**T**HE next place produced as a Proof of the Sacrifice of the Mass by *Bellarmino*, is from the Prophet *Malachi*: *My Name shall be great among the Gentiles, and in every place Incense shall be offered unto my Name, and a pure Offering, &c.* Mal. i. ii.  
This is thought an eminent Proof of the Sacrifice of the Mass. *Bellarmino* might have spared his Pains he took to prove that the words cannot be understood of the Sacrifice of the *Cross*, nor of the *Jewish* Sacrifices, nor of those of the *pious* Gentiles before the coming of  
H h h      Christ

Christ, nor of the *Idolatrous* Gentiles: I easily grant all this. The great Question between us is, Whether the words be to be understood of the Sacrifice of the Mass, or not; or of other spiritual Sacrifices, such as Prayer, and Praise? &c.

It is not sufficient to justify the Doctrine of the Sacrifice of the Mass, that these words are by the Antients applied to the Eucharist, and allowed to belong to it; because the Eucharist is not by us denied in some sense to be a Sacrifice, nor were it any hard thing to shew upon what Reasons it is frequently called so by the Ancient Writers. But we are now to consider the Doctrine of the *Roman* Church, by which the Sacrifice of the Mass is affirmed to be a proper Sacrifice propitiatory for the Sins of the Living and the Dead; and we will inquire if any such thing may be learned from this place.

There is nothing in the words themselves that will oblige us to believe that they are to be understood of a Sacrifice, strictly and properly so called, that Christians were to offer up to God. *Incense* and a *pure Offering* do not constrain us to understand the words of a proper Sacrifice.

For *Incense*, 'tis to be understood *properly* and *literally* of material Incense, or improperly of the Prayers and Devotions of the Christians. If taken in its proper sense, then are Christians obliged to offer Incense still, as the Jews were by the Law of *Moses*. And yet the first and best Christians offered no Incense. This we learn from the ancient Apologists for the Christian Religion. *Thura planè non Emimus*, says *Tertullian*. Instead of Incense, he tells us what Christians offered, *Orationem de carne pudicâ, de animâ innocenti, de Spiritu Sancto profectam*; *non grana thuris unius assis*, &c. *Arnobius* tells us that the Christians were accused for

want

Apolog. c. 42.  
& c. 30.

want of *Images* and *Altars*, and, *quòd non casorum sanguinem animantium demus, non thura, &c.* and because they offered not *Sacrifices* and *Incense*. If *Incense* here be taken improperly for the *Prayers* and *Devotions* offered up to God, (as the *Chaldee Paraphrast* understands this place) then are these words impertinently alledged for Proof of a strictly so called, or proper Sacrifice.

Advers. Gen-  
tes, l. 6.

For the *pure Offering* here mentioned it will do no Service to the Cause in hand. For the word we render Offering, does often signify not a Sacrifice, but a *Gift* or *Present*: The same word is used in *Isaiah*, where 'tis said, *They shall bring all your Brethren for an Offering to the Lord, out of all Nations, upon Horses, and in Chariots, &c.* where, by Offering, no Man can understand a Sacrifice properly so called. Thus *St. Paul* mentions the *offering up of the Gentiles*. And we Christians are called *an holy Priesthood to offer up spiritual Sacrifices acceptable to God by Jesus Christ*. And the *pure Offering* imports no more than this, that this Service or Offering is *sincere*, and without *mixture*, or a *Spiritual Sacrifice* in the Phrase of *St. Peter*. More than this comes to, can never be collected from these words of *Malachi*.

Isa. 66. 20.

Rom. 15. 16.

1 Pet. 2. 5.

Nor shall it need to seem strange to any Man that the *Spiritual Sacrifices* of Christians should in the Prophets (during the *Æconomy of Moses*) be described in terms that were conformable to what was used and practised in that time in the Nation of the Jews. For nothing is more common than this among those Sacred Writers. Thus the advancement of the Christian Church, is expressed by the establishing the Mountain of the Lord's House in the top of the Mountains, and exalting it above the Hills. And the Kingly Office of the *Messias*, is described by his sitting upon

Isa. 2. 2.

Chap. 9. 7.

the Throne of *David* and upon his Kingdom, to order and establish it. Thus are the Christian Worshippers (or Ministers in Holy Things) called *Priests* and *Levites*, and their Services are expressed by *offering Burnt-Offerings*, and *kindling Meat-Offerings*, &c. And Christ's planting his Church is expressed by *building the Lord's Temple*, and the Christian Worship by *keeping the Feast of Tabernacles*. The *Messias* himself is sometime called *David*, and his Fore-runner *John Baptist*, who was more than a Prophet, is in this Prophet *Malachi* promised under the Character of *Elijah* the Prophet. No wonder Christian Services should be expressed by this Prophet under the Character of *Incense* and a *pure Offering*: Our Spiritual Services in the New Testament are thus expressed. Our yielding *Obedience* to Christ; charitable Offices and Alms; converting Men to the Faith, or dying for it; praising and glorifying God are expressed after the same manner. Christ hath made us not only Kings, but *Priests unto God and his Father*. And now 'tis not strange that our Services should be predicted under the Character of *Incense* and a *pure Offering*.

The bare Letter is not always to be insisted on as a sufficient Proof of our Proposition. Even in the New Testament we are not always to do this: But much less in the Prophetical Writings. We are required to *beware of Dogs*, to have *Salt* in our *selves*, and forbid to *cast Pearls* before *Swine*; but we are concerned here beyond the Letter. And our Saviour's words are not sometimes to be understood according to the Letter, when he speaks of *living Water*, of Bread that *endures for ever*, of the *Leaven* of the *Pharisees* and of the *Sadduces*. Nor this Offering in *Malachi* to be understood of a proper Sacrifice, and this will appear

Jer. 33. 18.

Zech. 6. 12.

Chap. 14. 16.

Hosea 3. 5.

Mal. 4. 5.

Rom. 12. 1.

Heb. 13. 15.

Phil. 4. 18.

Rom. 15. 16.

2 Tim. 4. 6.

Phil. 2. 17.

2 Pet. 2. 5.

Rev. 1. 6.

Phil. 3. 2.

Mar. 9. 50.

Mat. 7. 6.

Joh 4. 10, 32,

34.

Ver. 9.

Chap. 6. 27.

Mat. 16. 6, 12.

appear to those who consider things without prejudice.

The *Incense* cannot be understood according to the Letter, as I have shewed before, and must therefore be understood spiritually of the Prayers of the Faithful, of which the *Mosaical Incense* was a Type or Figure: None can doubt of it that will compare *Psal.* 141. 2. with *Luke* 1. 9, 10, 13. and *Rev.* 8. 3, 4. These went together, and this Prayer is a Christian Sacrifice. But the Incense of *Moses* was annexed to the *Sanctuary*, this to be offered in every place. I will Heb. 13. 15; 1 Tim. 2. 8. that Men pray every where, lifting up holy Hands without wrath and doubting. We may send up this Perfume from our Shops and Closets: Here every pious Man is a Priest, and his Heart an Altar.

If the Incense be spiritual, so must the pure Offering also: If it be taken properly, then are Christians obliged to offer Meat-Offerings, as the Jews did; and then 'twill be hard to say whether to all or some of them; for there were several sorts: And if to some, to which of them? And the words being indefinite, we shall not be able to determine what our Obligation is. But this cannot be allowed: for 'tis expressly foretold that the *Messias* should cause to cease זבח ומנחה, i. e. all the Offerings by Fire whatsoever. But if taken improperly, it will be a very unfit Argument to prove a proper Sacrifice. Dan. 9. 27.

Our Saviour's words to the Woman of *Samaria*, will help us to understand these words of the Prophet. Our Fathers (said she to Jesus) worshipped in this Mountain; Joh. 10. 22. and ye say that Jerusalem is the place where Men ought to worship. Jesus replies, Woman, believe me, the hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father. And presently afterward, the

Ver. 21, 23. *the hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship him. Here's the Incense and pure Offering; not annexed to a Mountain or City, or certain place (as of old) but to be offered in every place. This is a spiritual Offering, not a legal or typical one. We must worship God in Spirit and Truth, not according to the Type and bare Letter.*

Psal. 51. 19. These spiritual Services are called Sacrifices both in  
& 50. 14, 23. the Old and New Testament: And no other Sacrifices but these are required in the New Testament. There's no mention of the Sacrifice of the Mass. The Eucharist is no where called a Sacrifice, nor is the place where it was set, called an *Altar*: Instead of that the word *Table* is used. The Eucharist is called the *Lord's Supper*, the *Communion*, breaking of *Bread*, but not Sacrifice.

1 Cor. 10. The Christians of old were accused by the *Pagans*

Athenagor.  
Legat. pro  
Christian.

for Impiety, because they had no Sacrifice. *Athenagoras* defends them; he tells the Heathens, that the greatest Sacrifice was to know God, and that the lifting up of holy Hands to him was more than an *Hecatomb*. *What have I to do (says he) with Holocausts? He requires an unbloody Sacrifice, and that we offer him a reasonable Service.* So far was he from affirming that Christians had among them any proper Sacrifice.

Dialog. cum  
Tryph. advers.  
Judæos.

The ancient Christians understood these words in *Malachi* of a spiritual Sacrifice. *Justin Martyr* confronts *Trypho* the Jew with these words of *Malachi* several times, opposing our Christian Sacrifices to the Jewish. *Tertullian* produceth these words against the Jews, as a proof of the Spiritual Sacrifices which were to be offered up when the carnal ones were to be rejected. *De spiritualibus verò Sacrificiis addit, dicens, & omni loco*

*loco sacrificia munda offerentur nomini meo dicit Dominus.*

And in his Book against *Marcion* this pure Offering of *Malachi* is explained by him by *Simplex oratio de Conscientiâ purâ*. And in his third Book against *Marcion*

Contra Marci-  
on. lib. 4.

he explains what is meant by *Incense* and a pure Offering, by *Gloria relatio & benedictio & laus & hymni*. *Cyprian* quoting several Passages out of the Psalms concerning Spiritual Sacrifices, adds *Malachi* 1. 11. *Eusebius* cites these words of *Malachi*, and adds, τὸ ᾠδ., &c.

Advers. Judæos  
l. 1. c. 16.

*What is said* (says he) *in every place Incense shall be offered, and a pure Offering to God; What is meant but that not in Jerusalem, or any other particular place, but in every Country, and in all Nations, they shall offer the Incense of Prayers, and not by Blood, but by pious Works, offer unto God that which is called a pure Offering.*

Demonst. l. 1.  
c. 6.

*Theodoret* expounds the Incense and pure Offering by the Knowledge and Worship of God, and applies our Saviour's words to the Woman of *Samaria*, as also

Theodoret in  
Mal. 1.

*1 Tim. 2. 8.* to this purpose. And the same Author in another place; "If (says he) the legal Priesthood be at an end, and he that is after the Order of *Melchisedec* hath offered a Sacrifice, and we maintain that other Sacrifices are needless, Why then do the Priests perform the *Mystical Service*? He answers, that 'tis

Joh. 4. 21, 24

evident to them that are instructed in Divine Things, that we offer no other kind of Sacrifice. *Αλλὰ τῆς μᾶς ἐκείνης καὶ σωτηρίας τὴν μνήμην ἐπιτελοῦμεν*, i. e. We

Μυστικὴν λειτουργίαν.

Theodoret. in  
Heb. 8. 4.

only celebrate the Memory of that one saving Sacrifice. From what hath been said, it appears, that the words of the Prophet are no Proof of the Sacrifice of the Mass; and that to interpret them of the Spiritual Services of Christians, cannot be charged with Novelty. And we may, from what hath been said, learn that *Cardinal Bellarmine*, had not ground sufficient

to



Bellarmin. de  
miſſa l. i. c. 10.

to affirm, as he hath done, that *the Fathers have always underſtood this place of Malachi of the Sacrifice of the Eucharift; and not of thoſe good Works which may be done by all.*

Bellarmin. de  
miſſa l. i. c. 11.

The next place produced by Bellarmine as a Proof of the Sacrifice of the Maſs, is from the New Teſtament, viz. *John iv. 21, 23.* where *Jeſus*, upon the Woman of *Samaria's* enquiry after the place of God's publick Worſhip, ſaid to her, *The hour cometh when ye ſhall neither in this Mountain, nor yet at Jeruſalem worſhip the Father: and preſently afterwards, The hour cometh, and now is, when the true Worſhippers ſhall worſhip the Father in Spirit and in Truth: For the Father ſeeketh ſuch to worſhip him.* Here's no mention indeed of *Maſs* or *Sacrifice*, nor inſinuation of one or the other; and it may ſeem very ſtrange, that this place ſhould be produced to the purpoſe in hand. I ſhall put together the *Cardinal's* ſtrength, and then give a diſtinct Answer to all his Pretences.

The ſubſtance of what he ſays is this; That 'tis not unuſual by Worſhip to underſtand Sacrifice, and to that purpoſe produceth *Gen. 22. Joh. 12. Acts 8.* And that by Worſhip (*ver. 23.*) is meant Sacrifice, becauſe the Woman's Queſtion, *ver. 20.* is about Sacrifice, and therefore 'tis reaſonable to believe that our Saviour's Answer muſt be ſo alſo. Beſides, the Queſtion was of a Worſhip tied to a certain place, as Sacrifice was, and conſequently, the Answer of Jeſus muſt be underſtood of ſuch a Worſhip. And thence he concludes, that by true Worſhippers (*ver. 23.*) are meant Chriſtians who worſhip, i. e. *ſacrifice* to the Father in Spirit and Truth, i. e. by a ſpiritual and true Sacrifice, not carnal and typical, as the Jews did. And that the

Eucha-

\*

Eucharist is a spiritual and true Sacrifice, because effected by the Holy Ghost, and the words of Consecration, and is the Completion of the old Figures, tho it be typical, with respect to the Sacrifice of the Cross. And because Jesus says, *The hour cometh, and now is*, he contends that he speaks of a new Worship that did not obtain before, as spiritual Sacrifices did, and therefore of a proper Sacrifice. And that Jesus must speak of external, publick and solemn Worship, as that which was to succeed to that of the Jews, which was such. For what he adds concerning the place in *Malachi*, as parallel to this, and speaking of a proper Sacrifice, needs not to be considered here; that place in *Malachi* having been considered before. To these Pretences I answer in the following Particulars.

*First*, That the word *Worship* does sometimes denote Sacrifice; a great part of the Jewish Worship cannot be denied, but then it is altogether impertinent to alledg it here, unless it did always do so.

*Secondly*, That it is very certain, that the Greek word which we render Worship, does not always denote Sacrifice: As appears from *Joh. 9. 38. Heb. 11. 21. Rev. 22. 8. Mat. 9. 10.* The word is to be interpreted according to the subject matter.

*Thirdly*, That granting the Woman's Question to be about Sacrifice, (which I easily allow); yet it does not follow that our Saviour's Answer must be understood in the same sense.

For, 1. It is often found otherwise. Our Saviour's words are to be interpreted in a different sense from the Question put to him, and the occasion of his words. We have in this Chapter several Instances to this purpose. The Woman speaks of *common Water* to Jesus, when he speaks of *living Water* to her. She in her

Question speaks of the Water of *Jacob's Well* (*ver. 12.*) *Jesus* answers of Spiritual Water springing up to *Eternal Life*, *ver. 14.* Again, his Disciples speak to *Jesus* of Corporal Food, *ver. 31.* He replies to them of another kind of Food, *ver. 32.* And when they persist in their Enquiry after that kind of Food, our Saviour goes on still speaking of a different sort of Meat, *ver. 33, 34.* Our Saviour takes occasion to divert Men from Temporal to Spiritual and Heavenly Things, and his Answers and Discourses must not be thought impertinent, because they are not direct to the Question propounded, or conformable to the first occasion of them. 'Twere easie to produce several instances to this purpose: See *Luke 13. 23.* *Joh. 4. 35, 36.* *Joh. 6. 32, 33.*

2. This Argument of the Cardinal, if admitted, would prove too much. For if the Worship, our Saviour speaks of, must be the same with that in the Question of the Woman; then must our Saviour's words be understood of *bloody* Sacrifices, for the Woman meant such; whereas the Sacrifice of the Mass is owned to be an unbloody one.

3. It is evident that our Saviour speaks not of such a Worship as the Woman enquires after: For her Question is of such an one as divided the *Jews* and *Samaritans*, of such as was tied to a certain place; *Jesus* speaks of that wherein all Christians should agree, and which should not be affixed to one certain place. The Woman enquires of Worship by Sacrifices; and they were but of two sorts, *viz. proper* and *carnal*, of which she must be meant, or else *spiritual*: 'Tis certain our Saviour does not mean the former, and therefore is to be understood of the latter. *He taketh away the first, that he may establish the second:* *Heb. 10. 9.*

Fourthly,

*Fourthly*, That therefore the Interpretation which the Cardinal gives of *ver. 23.* is groundless, and what he affirms (for he proves nothing) is trifling. By *worshipping the Father*; he would have meant *sacrificing to the Father*, and by *in Spirit and Truth*, he would have understood a *Spiritual* and true *Sacrifice*, and this must be the Eucharist. But this is to suppose the thing in Question, and not to prove it. For we deny it to be a Sacrifice properly so called, we deny it to be the effect of the Holy Ghost, or to be turned into a Sacrifice by the words of Consecration, or the Anti-type of the Legal Sacrifices. Besides, we do not believe the Jewish Sacrifices *Spiritual*, because the Holy Spirit directed the Jews to offer them up. Nor can we believe their Sacrifice of the Mass to be such. 'Tis a Spiritual Worship our Lord here speaks of, his words tell us so: They shall worship *the Father in Spirit*. Circumcision *in the Spirit* denotes the inward Circumcision in the Heart, and is opposed to the *outward* in the Flesh, and *Letter*: And why should *Worship in Spirit* be meant of a true and proper Sacrifice, as that of the Mass is affirmed to be? The Cardinal's Interpretation will, to any ingenuous and unprejudiced Mind, appear very absurd and groundless.

Rom. 2. 22.

For, 1. According to it, neither *Jesus*, or any of his Disciples, or any other holy Men could be said to worship the Father *in Spirit* and Truth till the last Supper.

2. 'Tis very improbable that this Secret of the Sacrifice of the Mass should be revealed to this Woman; she was a *Samaritan*, the Eucharist not yet instituted, and she could not possibly understand what *Jesus* taught, if this be the meaning of the words.

3. Where there was the fairest occasion of teaching this Doctrine, there is no mention of it. This there

Bellarmin. de  
Missâ l. i. c. 6.

was in the Epistle to the *Hebrews*: And yet the Cardinal thinks not fit to prove this Doctrine from any place of that Epistle. And tho he mentions *Chap. 13. 10.* as a Proof produced to that purpose, yet he declines to make use of it. And whereas in the mention of *Melchisedec's* Priesthood, the Author of that Epistle makes no mention of his Sacrifice or Oblation of Bread and Wine, the Cardinal pretends to give a Reason of this Omission, and 'tis this, *viz. Lest he should be forced to explain the Mystery of the Eucharist which was too high for them.* But it seems this Mystery which the *Jews*, who entertained Christianity, were not able to comprehend, is here revealed by *Jesus* in his discourse with this Woman of *Samaria*, tho the Eucharist it self was not instituted, or made known at that time.

4. It is plain that our Saviour does not speak of the quality of the *Sacrifice*, but of the *disposition* of the the Worshippers. *The Father seeketh such to worship him*, ver. 23. *God is a Spirit*; and then it follows, *They that worship him, must worship him in Spirit and in Truth.* The Connexion is close: But where would the Connexion be, if the Cardinal's sense were admitted? q. d. *God is a Spirit, and therefore there must be offered to him the Sacrifice of the Mass*, or a proper and continual Sacrifice.

*Fifthly*, Whereas the Cardinal would prove from those words, *The hour cometh, and now is*, that *Jesus* speaks of a new Worship that was not known before, as Spiritual Sacrifices of Praise, &c. were, and that therefore he speaks of a Sacrifice properly so called: His Discourse is very inconsequent, because when the New Testament requires and commends Circumcision in the *Heart* and *Spirit*, it does not thence follow, that such a Circumcision was not required before. A Spiritual Wor-

Worship God required of the Jews of old, when yet he required also an External and Ritual one. That System of Ceremonies is now destroyed, and God requires a Spiritual Worship free from such Rites: Such Spiritual Worshippers he seeks, and he being a *Spirit* will be worshipped in Spirit. The Cardinal's Argument recoils upon him. If this Worship which *Jesus* speaks of must be something that did not obtain before then, he ought not to interpret it of a proper and propitiatory Sacrifice, because such Sacrifices were in use before.

*Lastly*, For that pretence that this Worship must be of the same nature and kind with the Jewish Worship, because it was to succeed it, 'tis so far from being good reasoning, that the contrary may be rather inferred from it. 'Tis certain that Spiritual Circumcision succeeds the Carnal, and the Unction with the Spirit that with Oil. I might add, that the Interpretation given of this place is not new. *St. Chrysostom* on the place gives the very same: He, by the *true* Worshippers, understands *spiritual*, and quotes, as parallel places, *Rom. i. 9. & Chap. 12. 1.*

The next Scripture-Proof of the Sacrifice of the Mass produced by Cardinal *Bellarmino*, is taken from the Institution and first Celebration of this Mystery, mentioned by *St. Matthew*, *St. Mark*, and *St. Luke*, as also by *St. Paul*, *1 Cor. xi.* *De Missa l. 1. c. 12.*

This is indeed the most likely place to find something to this purpose, if there be any foundation in the Holy Scripture for the Sacrifice of the Mass. And therefore I shall diligently consider what he hath to offer on this occasion.

He

He affirms that Christ in his last Supper offered himself, under the Species of Bread and Wine, to God the Father, and required that the Apostles and their Successors should do the same to the end of the World; and this Argument (could he make it good) we grant sufficient to prove the Sacrifice of the Mass. But how can it be proved that Christ offered himself up in the last Supper, and commanded his Apostles to repeat this Sacrifice? Here he refers his Reader to his first, second, and third Scripture-Arguments, drawn from the Priesthood of *Melchisedec*, the Paschal Lamb, and the Blood of the Covenant, *Exod. 24.* And I do also refer the Reader to what hath been said before as to those Pretences. He offers three other Arguments: We'll take them in the order in which he hath laid them before us.

The first is from those words of Christ, *This is my Body which is given for you*: To which he adds those in *Luk. 22. 19, 20.* *St. Paul*, which is broken for you: And, *this Cup is the New Testament in my Blood which is shed for you*; *1 Cor. 11. 24.* and *St. Matthew* adds, *for the remission of Sins*. These words in the Present Tense, *is given, is broken, is shed*, do import a Sacrifice given to God, not to the Apostles to eat and drink. It not being said to be given *to*, but *for* them. Besides, in *St. Matthew*, this Blood is said to be *shed for many*, the Apostles only being then present: The meaning is, 'Tis given for you, and for many, and 'tis offered to God as a Sacrifice propitiatory for remission of Sins. To this I answer;

1. That nothing is more common in the Sacred Writers, than to put the *present* for the *future* Tense, especially where the thing spoken of is *certainly* and *suddenly* to come to pass. 'Twere easie to give many Instances of this out of the Old and New Testament. From the  
Old

Old I refer the Reader to the Hebrew Text of *Exod.* 16. 4, 5. & *Chap.* 17. 6. *Gen.* 15. 13. In the New Testament there are many Instances to this purpose, *I lay down my Life for the Sheep*, says Jesus, *Joh.* 10. 15. i. e. I will shortly lay it down. See also *ver.* 17, 18. *I leave the World, and go unto the Father*, says our Saviour; i. e. I am about to leave it, *Joh.* 16. 28. Again, he says, *And now I am no more in the World*, *Joh.* 17. 11. i. e. I am about to leave it: And tho he had not yet left this lower World; yet because he was about to do it, he speaks of it as come to pass already. *While I was with them in the World, I kept them*, &c. *ver.* 12. *And now come I to thee*, *ver.* 13. i. e. I am about to come. *Woman* (says he) *thou art loosed from thine Infirmary*, *Luk.* 13. 12. i. e. thou shalt be presently loosed: For it follows that he laid his Hands on her, and after this she was *immediately made streight*, *ver.* 13. *Whose coming is after the working of Satan*, says *St. Paul* of the wicked one, who was not yet revealed; *2 Thess.* 2. 9. with *ver.* 6. *For I am offered* ('tis in the Present Tense in the Greek) says *St. Paul*, *2 Tim.* 4. 6. i. e. I am ready to be offered, as we render it well: So that there is no such force in the Cardinal's Argument from the Present Tense: And tho he thought good to make a flourish with it, yet ought he not to insist upon it.

2. Because the vulgar Latin, which the Romanists are bound not to reject, and their Canon of the Mass, read words in the Future Tense, and consequently destroy all the force of his Argument, and confirm our Explication of the words. Thus what we render *which is shed for many*, *Mat.* 26. 28. the vulgar renders, *qui pro multis effundetur*, i. e. which shall be shed for many. That Version does so again, *Mark.* 14. 24. Again, it renders in the Future Tense, *Luke* 22. 20. and what we

render



render (1 Cor. 11. 24.) *is broken*, the vulgar renders by *tradetur*, i. e. shall be delivered; and the Canon of the Mass is conformable to the Vulgar in this matter. The Cardinal was sensible of this difficulty, and would willingly get loose from it: He finds out a Compromise, and admits both Readings, and that of the *Present* Tense he refers to our Lord's Supper, the Future to the Sacrifice of the Cross, which was shortly to follow, and the Sacrifice of the Mass, which the Church should offer up to the end of the World. But this is but a mere invention, and that which he is so far from any *proof* of, that it is nothing less than a *begging* of the Question. If with the Vulgar, and Canon of the Mass, we read in the *Future*, *shall be shed*, i. e. on the Cross; can it thence be inferred that it was shed in the Supper? And if we read in the *Present*, *is shed*, does it follow from thence, that it must be shed on the Cross also? Surely Christ died but once: And must his Blood be twice shed? The Mass is an unbloody Sacrifice; but how can that be if the Blood were shed in the Supper, and is to be shed in the Mass? The vulgar Latin is to be adhered to, or not. If not, we must renounce the Declaration of the *Tridentine* Fathers, and indeed of the Roman Church: If it be to be adhered to, where lies the fault of Protestants in understanding those words in that sense, into which that Version renders them? I appeal to the Conscience of any indifferent Man in this case.

3. If we consider how closely the Death of Christ followed upon his Supper, the difficulty will be removed presently. That may be said to be done which was doing. The present time is not always strictly to be confined to a moment. *Jesus* was just entering upon his last sufferings, his bloody Sweat and Crucifixion were

were just at hand: No wonder his Blood should be said to be shed, which was just ready to be shed! 'Twas done on the same Day with the Evening of the Supper. We say in common speech of a Man that is just a dying, that he is a *dead Man*; of one that is just breaking, that he is an *undone Man*; of a Victory almost obtained, that 'tis *gained*; of a Prize, of which we have no hope, that 'tis *lost*.

The second Argument which the Cardinal produceth to prove, that Christ in his last Supper, offered himself a Sacrifice, is from the true Presence of the Body and Blood of Christ in that Supper, which are received as the Flesh and Blood of a Victim offered for us. This Presence, he says, the *Lutherans* allow; and that the *Calvinists* would do it, did they not resist the plainest Testimonies of Holy Writ. To which I answer,

1. That whatever the *Lutherans* hold, 'tis plain that they believe not the Doctrine of the Church of *Rome* concerning the Sacrifice of the Mass, and consequently that they cannot be supposed to hold any Doctrine which manifestly infers the Sacrifice of the Mass. But be that as it will, I am not concerned in that Question at present.

2. That for the *Calvinists* resisting the plainest Testimonies of Scripture, 'tis easily charged upon them indeed; but as it is against their avowed Principles so to do upon other occasions, so it can never be made good against them in the present Question. 'Tis true, they do reject the *Romanists* Sense and Interpretation of some Scriptures produced by them; but this is no proof that they reject the plainest Evidence from those holy Books. And there is no reason why the Cardinal should charge them so severely, when he, and others of the Church

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of *Rome* of great Name, have owned that the Corporal Presence in the Sacrament, as taught in their Church, or their Doctrine of Transubstantiation, cannot be plainly proved from any Text of Holy Scripture.

3. That tho we believe not Christ's Corporal Presence in the Sacrament with the Church of *Rome*, yet we believe him truly present to the Souls of the Faithful, who come prepared, and in the fruits of his Death and Passion. But such a Real Presence as this, is far from being any support to the Sacrifice of the Mass.

The third Argument which the Cardinal produceth, being from the Testimony of the Fathers, I pass by, because 'tis foreign to my present business. And for that reason, and that alone, I pass it by. Besides, that 'tis very well known, that the pretence of the Fathers' Testimony in this matter hath been strictly examined by several of our Learned Men, to whom therefore I refer the Reader.

I shall, before I dismiss this Argument, shew that the Institution of the Lord's Supper, as delivered to us in the *Evangelists* and *St. Paul*, is so far from proving the Romish Doctrine of the Sacrifice of the Mass, that it overthrows it.

There is nothing in the first Institution that speaks a proper Sacrifice: For besides that neither in the words of Institution (or any-where else in all the New Testament) is the Eucharist called a Sacrifice; so is there no intimation of any Altar on which 'twas offered, which is required where there is a proper Sacrifice. Instead of that 'twas instituted and celebrated in a *Guest-Chamber*, and at a *Table*, and after Supper; *Luke* 22. 11, 12. Besides, here's no *visible* or *sensible* Victim, which yet *Bellarmino* requires in a proper Sacrifice. No Sense can

can perceive it, nor can we believe it till we renounce our Senses first. And to say that is *sensible* which no Sense can perceive, is no better than down-right Nonsense. 'Tis easie to say that Christs Body lay hid under the Species of Bread; but we have no intimation of this from the Institution of the Lords Supper. Besides, this would be so far from rendring the Victim *visible* and sensible, that it would hide it from our Eyes. And whereas in a proper Sacrifice, a destruction and great change of the Victim is necessary; in the last Supper there was no such thing. If we believe there was, we must do it upon the bare word of the Church of *Rome*. There's no shadow of proof from the Institution it self. Let them prove when this Change was wrought, and by what Action or Words it was effected; or, at least that it was wrought. If it were a proper Sacrifice, the Victim must be *destroyed*; this the Cardinal makes an Essential of a proper Sacrifice: Was this *destruction* effected when Jesus eat and drank, or when his Disciples did? That *Jesus* did eat and drink at all of this Supper, appears not from the expresse words of Institution in the *Evangelists*, and therefore cannot be urged from the Institution. But supposing that he did eat and drink, he did it before those words, *This is my Body*, &c. and *This is my Blood*, &c. or afterwards. If *before*, then it was Bread that he did eat, and Wine that he drank; If *afterwards*, yet we find no such thing said; besides, the *Evangelists* mention nothing between his *blessing* and *breaking* of Bread, and giving it to his Disciples. Nay, so far are we from receiving any proof that Jesus did eat and drink of this Supper, after those words, *This is my Body*, &c. and *This is my Blood*, &c. that a Man might rather conclude from *St. Mark*, that the Disciples did drink of the Cup before those words, *This is my*

Mark 14. 23,  
24.

*Blood, &c.* were pronounced. He mentions their drinking of it first, and then our Saviour's words, *This is my Blood, &c.* his words are these, *And he took the Cup, and when he had given Thanks, he gave it to them; and they all drank of it.* Then it follows, *And he said unto them, This is my Blood, &c.* That the destruction of the Victim was not effected by the eating of the Apostles, the Church of *Rome* cannot deny: The Communicants receiving makes no Change: Besides that Church, among a great many other Mysteries, hath a way of celebrating the Communion without Communicants.

A Sacrifice is given to God alone: But in this Supper here's no Oblation made to God; what is given is given to the Apostles. *Jesus took Bread, &c. and gave it to his Disciples* (Mat. 26. 26.) *He took the Cup, &c. and gave it to them,* ver. 27. To them he speaks, when he says, *Take, Eat:* To them, when he says, *Drink ye all of it.* To them, when he says, *This is my Body, &c.* and *This is my Blood, &c.* He first bids them *eat and drink,* and then afterwards tells them, *This is my Body, &c.* and *This is my Blood, &c.* Here's no mention of any Sacrifice. So far from that, that 'tis plain there was no such thing intended. If this were a Sacrifice to God, 'twould not have been given to Men; they could have no share in it till God had been first served. This was against the order of things, to receive that which was due to God alone, and to partake of the Victim before it had been offered at the Altar. We have no external Rites or Actions in the Institution that speak a proper Sacrifice; but the whole of it loudly speaks the contrary.

Nor will those words, *This is my Body,* help out those of the Church of *Rome.* For tho some of that Church make great use of those words among the ignorant sort  
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of People, and upon occasion produce them in their Writings, as an Argument for Transubstantiation, and Sacrifice of the Mass, yet they will not rely upon them: And if we would but consider the words strictly, we should soon find that they are so far from making for those Doctrines, that they make against them. I shall go over them with great brevity, and then let the Reader judg whether they are a proof of those Doctrines or not. I begin with

*This.* If by *this* be meant *this Bread*, here will be no strength to be had from it for supporting those Doctrines of the Church of Rome: And by *This* must be meant Christ's Body, or *Bread*, or nothing at all. To say that by *this*, Christ meant his Body, is to suppose him to say that his Body is his Body; but if he said that this Bread was his Body, then is not our Protestant Interpretation of the words to be rejected, nor the Sense of the Romanists to be admitted. And that by *This*, our Saviour meant this Bread, is infinitely plain to any that are unprejudiced. What did he *take*? The Text tells us that he *took Bread*: what he took, he also blessed, and brake, and gave, of this he said, *Take, Eat*, and then adds, *This is my Body*. This will be put out of doubt, if by the following *This*, in those words, *This is my Blood*, by *this* be meant *this Cup*, no reason can be assigned why *This* (*Mat. 26. 26.*) should not denote *This Bread*, if *This* (*ver. 28.*) denote *This Cup*. 'Tis true, St. Matthew and St. Mark, having mentioned the Cup, which Jesus took and blessed, and gave, tell us that Jesus said, *This is my Blood*: And tho it be plain from what goes before, that by *This*, is meant *this Cup*, yet we have further proof of it still. For whereas St. Matthew and St. Mark say only *This*, St. Luke and St. Paul say *This Cup*. And having this warrant by *This*

Mat. 26. 26.  
with ver. 28.

Mat. 26. 28.  
Mark 14. 24.  
with Luke 22.  
20, & 1 Cor.  
10. 16. & Ch.  
11. 26, 27, 28.

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in the latter words to understand *This Cup*, where lies the blame, when by *this* in the former we understand *This Bread*? I proceed,

*Is.* This Verb is interpretable according to the subject matter; but where 'tis used of a Sacrament, and joins the Sign and Thing signified together, and where another Sense contended for is destructive to our Senses, and against Reason, and other Scripture, 'tis reasonable to understand it to import the same with the word *signifieth*. And that is the present case. Nor is there any more common than this way of speaking in the Holy Scriptures, in other Authors, and common Conversation. This Verb here cannot be understood in the Sense of the Church of *Rome*, as implying Transubstantiation, and the Sacrifice of the Mass; because that Change of Substance they speak of is not effected till these words, *This is my Body*, are fully pronounced. And therefore this not being effected till the last Syllable be pronounced (according to our Adversaries) it cannot be said to *be* before it hath received its *Being*. The Pronunciation of the words must be precedent to the Being of the Thing; and therefore cannot be true before they are fully pronounced. According to our Adversaries, the Real Presence of Christ in the Sacrament (which they contend for) must be the cause and effect of the Truth of this Proposition; *This is my Body*. If their Doctrine be not true, the Proposition is false in the Sense they take it in. Again, If their Doctrine be true, the Proposition pronounced by a Priest makes it so. And whereas elsewhere the Existence of a thing makes good the Proposition, here the Proposition makes good the thing.

*My Body.* By his Body, our Lord must mean what was known to be so, and what had the Properties of an

an Human Body. The Disciples were gross, and apt enough to take spiritual things in a carnal Sense, when the Letter gave them any occasion so to do. They had not so quick an Apprehension as to conquer all the difficulties of the Romish Doctrine. They could not comprehend the Miracles said to be wrought by the words of Consecration. They were not easily convinced that Christ was risen from the Dead, even after many Proofs of it, and Predictions to that purpose. 'Tis not to be imagined that they would eat Human Flesh, and drink Blood; and believe Jesus sacrificed, and alive at the same time; and at the same time intire, and yet consumed; and eaten entirely by each of them, and in every the least crumb of Bread that was taken.

Mat. 16. 6,  
11, 12.  
Joh. 4. 32, 33.

The next place produced by Cardinal *Bellarmino* for Proof of the Doctrine of the Church of *Rome*; concerning the Sacrifice of the Mass is, *Acts* xiii. 2. *As they ministred to the Lord and fasted, the Holy Ghost said, &c.* where by *ministring* must be meant *sacrificing*, and that must be understood of the *Sacrifice of the Mass*. I shall, before I sum up what the Cardinal produceth from hence for proof of the Doctrine of the Roman Church in this matter, lay before the Reader the Annotation of the *Rhemists* upon these words. And the words are these, *If we should, as our Adversaries do, boldly turn what Text we list, and flee from one Language to another for the advantage of our Cause, we might have translated for ministring, sacrificing; for so the Greek doth signify, and so Erasmus translated: Tea we might have translated saying Mass; for so they did. And the Greek Fathers hereof had their Name Liturgy, which Erasmus translateth Mass; saying, Missa Chrysostomi. But we keep our Text, as the Translators of the Scriptures should do, most reli-*



religiously. I was much surprized when I first read this Annotation: For 'tis so far from proving what it is produced for, that it is inconsistent with it self, and is an Argument of a bad Cause. For I would fain know what harm there is in *fleeing from one Language to another for the advantage of our Cause*, whilst we flee from a Translation to the Original Text? I would know for what reason he can be charged with *boldly turning the Text as he listeth*, who should turn it into what it really signifies, and in that place? If the Greek word signify *sacrificing* and *saying Mass*, why might they not have turned it so? Had it been a fault to have translated truly? *Erasmus* did well in his Version, or he did amiss: If he did amiss, to what purpose is his Authority produced here? If he did well, Why should they fear to do like him? If this Text prove the Sacrifice of the Mass, it does so either as we have it in the *Vulgar Latin*, or as it is in the *Greek*. The *Vulgar* renders the word as we do, *ministring*, and that is so far from denoting the Sacrifice of the Mass, that it does not so much as insinuate any Sacrifice at all. If it have any force then for proving their Doctrine, it must be from the *Greek*; and these Men lay it there: But then I would know if they do not *flee from one Language to another for the advantage of their Cause*: And then they blame what themselves practise; and their meaning must be this, that they would not have us flee from one Language to another, tho they do it in the mean time. These Men pretend indeed great Religion and Sanctity: *We keep our Text*, (say they) *as the Translators of the Scriptures should do, most religiously*. If, by keeping the Text, they mean the *Vulgar Latin*, much good may it do them: Let them keep here as close to it as they can; if they do, they will never find any proof of the Sacrifice

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of the Mass. There are others of the Church of Rome who, it seems, have not kept to the Text religiously, as these pretend to do. *Erasmus* could not say he did it, when he used the word *sacrificing*. *Menochius* the Jesuit did not keep the Text, when he interprets the Greek word by *sacrificantibus*. And the Publishers of the *Mons* Testament did boldly turn as they list, and flee from one Language to another for the advantage of their Cause, when they render as they sacrificed. Menoch. in Act. 13. 2. Qu' ils Sacrifient. N. Test. à Mons 1672.

But I return to Cardinal *Bellarmino*, and sum up what he hath to say from this Text for the proof of the Sacrifice of the Mass. And thus it is: That the Ministry or Service exhibited to the Lord here, does not seem possible to be any thing else than a Sacrifice, and the Sacrifice of the Mass; and that because there is this Sacrifice in the Church, or there is none at all. He endeavours to confirm what he says, 1. From the Greek word which (he says) is granted to import a publick (not private) Ministry, and therefore an external. Nor can it signify the Ministry of the Word and Sacraments, because that Service, tho publick, yet is not performed unto God, to whom we neither preach nor dispense the Sacraments: For tho these things may be said to be for the Honour of God; yet if for that reason *St. Luke* had thus expressed himself, he would not have added, *and fasted*. For fasting in that sense is for the Honour of God; *Rom. 14. 6.* 2. Because the Greek word *λειτεργία*, tho it may be accommodated to sacred and profane Services, yet, when 'tis applied to sacred, and absolutely used in the Scriptures, it is always taken for the Service rendred by Sacrifice. For proof of this he refers the Reader to *Luke 1.* and *Heb. 11. 8, 9, 10.* To this he adds the Version of *Erasmus*, and that the Greeks call the Celebration of the Mass *λειτεργίαν*. Bellarm. de Sacr. Miss. l. 1. c. 13. Non videtur aliud esse potuisse quam Sacrificium & Sacrificium Missæ.

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Before I answer these Pretences of the Cardinal's, I shall premise two things.

*First*, That the Cardinal is not of the mind of the *Rhemists*; he thinks it very convenient to *flee from one Language to another for the advantage of his Cause*. He lays not the stress upon the Latin, but Greek word; in which he shewed much greater Judgment than is to be found in the *Rhemist's* Annotation.

*Secondly*, As to the importance of the Greek word, there is a great difference between the *Rhemist's* and the Cardinal. They say they might have translated the Greek word *sacrificing*, or saying *Mass*: The first, they say, the word signifies; the latter was practised here. But who told them that the Greek word signifies to sacrifice? Their Vulgar Latin renders it by *ministring*. 'Twould have been some support to their Cause, or they would have thought it so, had it been in that ancient Version rendred by *sacrificing*. To pretend that the Greek word signifies to sacrifice, is an Argument of great Impudence, or Ignorance. We have another account from those who well understand this matter. They tell us that it signifies to *toil*, and to *serve*, and denotes some *publick Ministry* or *Service*. But Cardinal *Bellarmino* hath more Modesty and Learning than to pretend to affirm, that the word signifies to sacrifice. That it imports a publick Ministry or Service, he and we are agreed in. He says of *Erasmus*, *vertere ausus est*, that he was so hardy as to turn the Greek word by the Latin signifying sacrificing. But he commends him not for it, and mentions it as an Argument *ad hominem*, against those Men who had an esteem for him. I now proceed to answer the Cardinal.

Ministrantibus  
autem illis  
V. L.

Λειτουργεῖν,  
μολχεῖν, δα-  
λευεῖν. Hefy-  
chius.

Λειτουργία ζω-  
εως, η δαμο-  
σία η υπηρεσια.  
Suid.

*First,*

*First*, There is no need that we understand this ministering of a proper Sacrifice, or else of the Ministry of the Word and Sacraments. Because it may be understood of the publick Prayers of the Church. Thus the *Syriac* Version does. And Prayer and Fasting are often joined together : And in the very next words 'tis said, *And when they had fasted and prayed, &c. (ver. 3.)* Prayers are offered to God, and, admitting this sense, the Cardinal's way of arguing is spoiled. For tho we do not preach or minister the Sacraments to God, yet we offer our Prayers to him.

*Secondly*, That preaching the Word however is not by this excluded : It may well be called ministering to the Lord. He that does it, exerciseth his Charge and Function, and helps to prepare and make ready a People for the Lord. Both *Chrysostom* and *Theophylact* on this place, expound what we render ministering by preaching. And Cardinal *Cajetan* upon the place speaks to the same purpose : *The kind of Ministry is not explained (says he) but because Doctors and Prophets are mentioned, it is insinuated that they ministered to the Lord, docendo & prophetando. i. e. by teaching and prophesying.*

Τὴ ἐστὶ λα-  
τρεῖν ὁ  
τοῦτο καὶ  
τοῦτον.

Cajetan. in  
Act. 13. 2.

*Thirdly*, That for the Import of the Greek word, we are contented to be determined by the Scripture use of it in the Old Testament, where the LXXII make use of it, and in the New. In the New Testament 'tis far from being restrained to sacrificing : Their Vulgar Latin (as hath been observed) renders it by *ministrantibus*, i. e. *ministering* in this place. And elsewhere it represents the Ministry of Princes, *Rom. 13. 6.* and that of Angels, *Heb. 1. 14.* and that of Alms-giving to the poor (which is but improperly a Sacrifice) *2 Cor. 9. 12.* And when 'tis applied to Sacrifice, it appears from the subject matter so to be. For

the Old Testament, it is by the LXXII made use of frequently ; and 'tis used to interpret the Hebrew עֲבָדָה, which signifies *Service* or *Ministry* in general, and is accordingly rendred by the Vulgar Latin *Ministerium* & *Officium* : And it is so far from being restrained to the Office of sacrificing Priests, that it is used very commonly and frequently to express the Office or Ministry of the *Levites*. For the Truth of which, I refer the Reader to the following Texts in the LXXII Interpreters : *Numb.* 4. 24, 28. & 7. 5. & 8. 22, 25. & 16. 9. & 18. 6. 1 *Chron.* 6. 32. -

*Fourthly*, Nor is there any shadow for understanding this place of a proper Sacrifice. Here's no mention of sacrificing Priests, but express mention of Prophets and Doctors. They are said to be ministering to the *Lord*, or to Christ, as 'tis probable the words import, but that Sense will not agree with offering to him the Sacrifice of himself. The Fasting also that follows agrees well with Prayer, but not with a proper Sacrifice which was generally attended with a Feast or Banquet upon it.

De Missa l. 1.  
c. 14.

The next Argument from Scripture for the Sacrifice of the Mass, produced by Cardinal Bellarmine, is taken from 1 Cor. x. 14, 15, 16, 17, 18, 19, 20, 21. *Esce from Idolatry. I speak as to wise Men: judg ye what I say. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For we being many, are one Bread, and one Body: for we are all partakers of that one Bread. Behold Israel after the Flesh: are not they which eat of the Sacrifices, partakers of the Altar? What say I then? that the Idol is any thing; or that which is offered in Sacrifice to Idols is any*

any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to Devils and not unto God: and I would not that ye should have Fellowship with Devils. Ye cannot drink the Cup of the Lord, and the Cup of Devils: ye cannot be partakers of the Lord's Table, and of the Table of Devils. From these words Bellarmine collects three Arguments for the Sacrifice of the Mass.

*First*, From this, that St. Paul compares the Lord's Table with the Altars of the Gentiles and of the Jews, whence he infers, that the Lord's Table is an Altar, and consequently that the Eucharist is a Sacrifice.

*Secondly*, Because the Apostle compares the Eucharist with the Sacrifices of the Heathens and of the Jews, and thence he infers that the Eucharist must be a Sacrifice.

*Thirdly*, Because he compares the Communion of them who receive the Eucharist, with that Communion which the Gentiles have with their Idols in partaking with their Altars, whence he infers that the Eucharist must be a Sacrifice.

To this I answer ;

*First*, That St. Paul does not compare the Lord's Table with the *Altars*, but with the *Tables* of the *Jews* and of the Heathens, where they did eat the remainder of the Sacrifices which were offered at the Altar. 'Tis certain that the Jews had but one Altar for Sacrifices, and that not built after a Table fashion, and so placed, that the Jewish People might not be admitted to it to eat upon it. And for the Gentiles, 'tis certain that St. Paul speaks here of the *Tables* on which they

they eat the remainder of their Sacrifices ; *Ye cannot* (says he) *be partakers of the Lord's Table, and of the Table of Devils* ; ver. 20. This Lord's Table is nowhere called an *Altar*, nor the Eucharist a *Sacrifice* in any part of Scripture. And tho *Haymo*, and other grave Authors think the Lord's Table called an *Altar*, *Heb. 13. 10.* yet the Cardinal is so wise as not to urge it, as he tells us, when he mentions their Opinion. And tho it should be compared with an Altar, it follows not hence that it was an Altar, no more than it follows that the Gospel is *Leaven*, or the Church a *Woman*, or *Jesus* a *Vine*, because compared with such things.

*Secondly*, For the second Comparison between the Eucharist with the Sacrifices of the Jews and Gentiles, 'twill not serve the Cardinal's purpose. For be it so, that we receive from the Lord's Table the Body and Blood of Christ, as the Jews receive their Victims, and the Heathens their *Idolothya* from their Altars or Tables ; this will not infer the Sacrifice of the Mass. 'Tis confess'd that they that eat the Eucharist, have Communion with the Body and Blood of Christ, as these Jews who did eat the Sacrifice did partake of the Altar, and the Heathens that did eat the *Idolothya* had Communion with Devils. But shall we conclude from hence, that the Jews did eat up the Altar, and the *Pagans* did eat up the Devils ? For so we may, as well as we do infer, that Christians sacrifice the very Body of Christ, because the Bread which we break is said to be the *Communion*, or *Communication* of the Body of Christ.

*Thiridly*, That allowing that *St. Paul* compares the Communion we have with Christ by the Eucharist, with the Communion the Heathens had with Devils,

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by eating the *Idolothyta*, it follows not thence, that the Eucharist is a Sacrifice in that Sense which the *Romanists* contend for. This should have been proved by the Cardinal.

Upon the whole matter, these words of St. *Paul* are so far from proving the Sacrifice of the Mass, as taught in the Romish Church, that they afford Arguments against it, *viz.*

1. Be it, that the Communion the Faithful have with God in the Eucharist, be compared with that Communion which the Jews have with the Altar, and the Heathens with Devils; this will be so far from proving the Romish Doctrine of the Sacrifice of the Mass, that it makes against it. For with the same reason the Cardinal does from this Comparison conclude the Eucharist to be a Sacrifice, I may infer also, that 'tis not a *proper* one, and that the natural Flesh and Blood are not in it. The other Communions with the Altar and with Devils, are not to be understood Corporeally and substantially: And why then should the Communion of Christ's Body and Blood be understood in so gross a Sense? The Jew that partook of the Altar; did not eat the very Altar; the Heathen that eat the *Idolothyta*, with Conscience of the *Idol*, had Fellowship with the Devil: But this is still to be understood in a moral and spiritual Sense. This *Jew* received of the benefits of the Altar, and did, by his partaking, declare himself of the Jewish Religion. The Heathen did also, by partaking, do an *Act* of Worship, and thereby acknowledg himself a Worshipper of the Devil. And he that eats the Eucharist, does thereby profess himself a Christian, and reap the benefits of Christ's Death and Sufferings.

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2. The eating of the Eucharist is expressed by partaking of the Bread, *ver.* 17. That Expression makes against the Romish Doctrine, which teacheth that the natural Substance is changed: Besides, that in the other Manducations there is no Transubstantiation; none where the Jew is said, when he did eat the Sacrifice, to partake of the Altar; nor yet when the Heathen is said to have Fellowship with Devils, when he partakes of their Tables. And therefore there is no reason that we should here fancy a Transubstantiation, nor consequently the Sacrifice of the Mass.

'Tis expressly said, that what we eat and drink in the Eucharist, is Bread and Wine; and if it be so, this does destroy the Romish Doctrine of the Sacrifice of the Mass. In the Institution our Lord is said to have taken *Bread*, &c. Hence the Eucharist is expressed by breaking of *Bread*, Acts 2.42,46. *Chap.* 20.7. And in this Chapter 'tis so called *three* times, *ver.* 16, 17. and in the following 'tis so called three times, 1 Cor. 11. 26, 27, 28. And, which is very remarkable, when the Apostle reproves their irreverent and indevout partaking of the Eucharist, and where he had the fairest occasion of acquainting them with the Mystery of Transubstantiation, had that Doctrine been true. Once indeed our Saviour said, *This is my Body*, and but once: But 'tis expressly called Bread nine or ten times. *The Bread which we break*, says St. Paul. The natural Body of Christ is not broken: and to interpret *breaking* by *Immolation*, is without Authority and Reason. 'Tis Bread still if we believe our Sense, or the Scripture, where 'tis frequently so called after Consecration, and where we are said to partake of *that one Bread*, v. 17. and to eat *this Bread*, 1 Cor. 11. 26, 27, 28.

3. It

3. It appears that the Apostle here does not compare the Eucharist with the Jewish or Gentile Sacrifices (upon which Supposition the Cardinal grounds his second Argument) but with the Feasts or Banquets which they made upon the remainder of the Sacrifice. Hence it is that he calls it, the *Lord's Table*, not Altar; and the *Table*, not Altar of Devils, *ver. 21.* The Sacrifice was offered by a *Priest* and upon an *Altar*, the Feast upon it was eaten by the *People*, and on a *Table*. The *Corinthians* knew it was not lawful to sacrifice to Devils; all the Question was, whether they might not eat of the remainder of those Sacrifices? The Apostle here dissuades them from it, from the Eucharist, and the relation that hath to our Lord Jesus Christ, that from that they might judg of the relation which the Table of Devils hath to Devils. Hence they might learn, that as they who partake of the Lord's Table have Fellowship with Christ; so they who partake of the Devil's Table, have Fellowship with Devils.

He also makes use of another Argument, and that was a parallel Rite among the Jews. *Behold Israel after the Flesh, are not they which eat of the Sacrifices partakers of the Altar?* For the more fully comprehending this whole matter, it is to be considered to my present purpose, that among the Jews there were three sorts of Sacrifices.

Levit. 1. 9.  
1 Sam. 7. 9.

*First*, Some which no Man was permitted to eat any part of: Such were the *Holocaust*, and those *Sin-Offerings*, the Blood whereof was carried into the Holy Place: The *Fat*, *Kidneys* and *Cawl* of these

Levit. 1. 4.  
Chap. 6. 30.  
Chap. 10. 18.  
Chap. 16. 27.

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were

were burnt on the Altar of Brass, the *Skin*, and *Rib* without the Camp, and when the Temple was built, without the City. These were Types of Christ, who suffered without the Gate. The adherers to that Law, all the Legal Eaters are excluded from partaking of him according to the Principles of their own Law; the People not being admitted to partake of such Sacrifices.

Heb. 13. 10.

*Secondly*, Some the Priests did only eat of, and that they were not permitted to do every-where, but in an holy place. These Sacrifices were called *most Holy*.

Levit. 6. 26.  
Chap. 10. 17.  
Chap. 7. 6.

Lev. 22. 10, 11.  
Chap. 10. 14.

Deut. 27. 7.  
1 Sam. 11. 15.  
Chap. 1. 4.

Levit. 7. 15.  
& 22. 29.

*Thirdly*, Some were less holy: These the Priests were not only permitted to eat of, but their Children and Servants, and the Offerers were also permitted to eat part of them too; such were the *Peace-Offerings*: These were sometimes to be eaten the same day they were offered; and therefore not to be eaten by the Offerer alone, but by him and his Friends or Kindred, or whomsoever of the same Religion he thought fit to invite to the Feast or Banquet, which was made of the remainder of the Sacrifice. This eating part of the Sacrifice is frequently mentioned as a Rite belonging to that Service, and an acknowledgment of that Religion which was professed where that Rite obtained. *Exod.* 34. 15. *Numb.* 25. 2. *Psal.* 106. 28. *Exod.* 18. 12. & *Chap.* 32. 1 *Sam.* 3. Of the Remainders of these Sacrifices the Apostle must be understood *ver.* 18. The People were admitted to no other: "It was never lawful for them to sacrifice: what they eat was no more but a Feast upon a Sacrifice."

crifice. This which they were admitted to eat, they did not offer a new to God : 'Twas a Meal or Feast, a Portion allowed them out of what they had brought. This will be far enough from proving the Sacrifice of the Mass; though it helps us to understand the nature of the Eucharist, as 'tis a Feast upon a Sacrifice, and the Efficacy of the Sacrifice of the Cross, of which the Eucharist is the Memorial.

*Moses* required expiatory Sacrifices, interdicted the Offerer to eat any part of it, and forbade Blood to all *Israel*. This spake the Imperfection of these Sacrifices, and that they were not to be relied upon; they were consumed on the Altar to the Divine Justice and Will, no Portion was allowed to the Offerer as a token of God's Favour. They had not so much Efficacy with God; 'tis otherwise now. The Sacrifice of the Cross hath made abundant Atonement, and satisfied the Divine Justice: We are allowed to feast upon this precious Victim, and to rejoice in the saving vertue of Christ's Death. The legal Offerer brought his Sacrifice, imparted his Crime to it, it died in his stead: This was all he had to do with it. It came not back from the Altar: He eat no part of it. He imparted Death to the Beast, that imparted not Life nor Nourishment to him back again. Our Lord made Expiation by his Death, and gives us spiritual Nourishment in his Holy Sacrament. But then to suppose him offered again, is to suppose him to suffer more than once, and consequently to deny the sufficiency of the Sacrifice he offered on the Cross.

From

From what hath been said, the unprejudiced Reader, and sincere Lover of Truth, will easily discern that the Scriptures will afford no proof for the Doctrine of the Roman Church concerning the Sacrifice of the Mass.

**T H E E N D.**

---

**L O N D O N,**

Printed by J. D. for Richard Chiswel at the Rose and Crown  
in St. Paul's Church-Yard, 1688.

The TEXTS examined which *Papists*  
cite out of the *Bible* for the  
Proof of Their Doctrine

O F

TRANSUBSTANTIATION.

IMPRIMATUR.

Aug. 23. 1688.

Guil. Needham.

**T**RANSUBSTANTIATION (as defined Seff. 13. c. 4. by the Council of Trent) is, when by the Consecration of Bread and Wine, there is the Conversion of the whole Substance of the Bread into the Substance of Christ's Body, and of the whole Substance of the Wine into the Substance of his Blood.

Upon this Conversion they say,

1. That, there is existent in the Sacrament *truly, really, and substantially* the same Body of Christ which was born of the Virgin Mary, consisting of Flesh, Bones and Sinews, together with his Soul and Divinity. Cap. I. & Can. 1. Catech. Trid. par. I. SS. 23. & 27.
2. That there is nothing of the Bread and Wine but the Accidents or Forms without the Substance.

There is no need to observe that this is a Doctrine full of Contradiction to the Sense and reason of Man-kind;

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kind ; and therefore can have no help or proof from thence ; for Sense and Reason cannot speak against themselves. And if we repair to Scripture, we are herein also much prevented, for many learned Men of the Church of *Rome* have in several Ages acknowledged that there is not one place of Scripture so express as to oblige a Man to believe it without the Authority of the Church, this *Bellarmin* also says *is not altogether improbable*.

De Euchar. l. 3.  
c. 23.  
L. 1. c. 3. SS.  
ex præstantiori  
hæc.

But yet he can find out upon occasion *robustissima Argumenta*, very forcible Arguments for this Doctrine.

For which purpose he divides what he has to say into two Heads.

I. He undertakes to shew from Scripture that the Eucharist is not natural Bread and Wine, but is the very Body and Blood of Christ, really and substantially, under the Forms of Bread and Wine.

II. That there is a Transubstantiation or Conversion of the Substance of the Bread and Wine into Christ's very Body and Blood.

## P A R T I.

That the Eucharist is the very natural Body and Blood of Christ. Upon this first he largely discourses, from the Figures of it in Scripture, from the Promise, the Institution, and the Use and End for which it serves.

SS. 1. He argues thus from the Figures of it, *That Figures necessarily ought to be inferior to the things figured, therefore they are called a Shadow, Col. 2. 17. But if the Bread become not the true and proper Body of Christ upon Consecration, then the Figure would be often equal, and sometimes superior to the things figured, in their matter and aptness for signification. Of the former sort were the Bread of Melchi-*

c. 3. SS. ex Fi-  
gura.

Melchisedec, the Shew-Bread, the Bread of the First-fruits, and of Elias. Of the latter sort are the Lamb in the Passover, the Blood of the Covenant, and Manna, which several Fathers acknowledg to be Figures of the Eucharist. In the first of which Bread is equal to the Bread in the Eucharist: And in the last a Lamb and Blood do much more clearly express the Sacrifice of Christ than Bread, if it be no other than Bread in Substance, and is only a signification of that Sacrifice, and not the Sacrifice it self.

This is the Sum of his Argument, which includes these things.

1. That the Bread and Wine of *Melchisedec*, the Shew-Bread, the Passover, &c. are Figures of the Eucharist. The Arguments by which he endeavours to prove this have been in the chief Instance already considered.

*Texts for the  
Sacrifice of the  
Mass, p. 384,  
&c.*

2. That in the matter and aptness to signify those Figures, are some of them equal, others superiour to the Bread and Wine in the Lord's Supper. This is not altogether true. But suppose it, that there was for Example, more in the Paschal Lamb both for the Quality of the thing and its aptness to signify, than there is in Bread and Wine; yet there might be reason for it. (1.) With respect to the Temper of the *Israelites*, and the Worship suited to them, which was gross and carnal; whereas in the Gospel the temper is supposed to be more ingenuous, and the Worship is more spiritual. (2.) There was Reason for it as the Paschal Lamb was a Type of what was to follow afar off: But the Lord's Supper is a memorial of what is past, and clearly revealed in all the points and particulars of it; and so there needed not the like aptness to signify, when all was fulfilled, as before.



3. There is further implied that the Equality and Superiority of the Figures in their matter and aptness to signify, makes them to be equal and superiour to the Eucharist.

But this is not to be allowed: For the Signification in matters of Divine Institution (as the Sacraments are) proceeds not, nor is to be estimated so much from the Nature and Quality of the things representing, or from an aptness in them to represent, as from the Will of the Institutor. And therefore.

1. A Sacrament (whatever the Matter of it is) is to be preferred before what is not a Sacrament. And so though the Bread and Wine of Melchisedek, or the Bread of the first-Fruits be equal in kind to Bread in the Eucharist, yet that makes not the former equal to the latter in Place or Office; for in them the Bread was not Sacramental, but here it is Sacramental.

2. Again, Sacraments themselves are to be estimated according to their Effects and Virtue. And therefore though we should allow the Paschal Lamb in its Nature and Aptness to signify to be superiour to Bread, yet it follows not that the Passover would have been superiour to the Eucharist, if the Body and Blood of Christ be not actually and substantially there: for without any such reason, the Eucharist is superiour to the Passover, as this immediately respected a temporal Deliverance; that a Deliverance purely spiritual and eternal: This was but a Type of our Saviour's Sacrifice; that a Memorial of it. And the Church of Rome is bound to allow this, which holds that the *Sacraments of the Law did only signify Grace; but these of the Gospel do confer it, ex opere operato*. So that in conclusion, the Argument from matter and aptness to signify, and of preferring the Figure before the thing figured comes to nothing. Indeed

deed the Argument proves too much; for if the Figure will be equal or superiour to the thing figured (when the matter or aptness to signify is equal or superior) unless the thing set forth in the Sacrament be actually there; then the Waters of the Red-Sea and the Rock would be equal to Christian Baptism, unless the Water of Baptism be Regeneration, and turn'd into it. For *Bellarmino* saith, those Waters were Figures of the Sacrament of Baptism.

The second Way to prove from Scripture, that the very Body and Blood of Christ are properly in the Eucharist, is taken from what *Bellarmino* calls a Promise, contained in *John 6. 51. The Bread that I will give, is my Flesh.*

SS. II.

Here he undertakes two things:

1. To shew that this Discourse of our Saviour belongs to the Eucharist.
2. To prove from thence that Christ's natural Body and Blood are truly in the Eucharist.

1. He says *this Discourse belongs to the Eucharist.* Where I premise, that the Question is not whether there may not be some respect to the Eucharist in it, and that our Saviour might not use the Words *Flesh and Blood*, so that at the Sacrament they might recal to their minds what he at this time had discoursed upon; but the Question is whether the Eucharist be the proper Subject of this Discourse, and the *eating the Flesh and drinking the Blood of Christ*, be no other but the eating and drinking of it as contained under the Species of Bread and Wine in the Eucharist; as for Example, that the meaning of ver. 53. is, *except ye eat the Flesh of the Son of Man, and drink his Blood in the Eucharist, ye have no Life in you.* This is what they affirm, and we deny. That the proper Flesh and Blood of Christ is here discoursed of we deny not, but then we wishal do hold

Scil. 21. c. 1.

L. 1. c. 5. SS.

Porrò Catholici.

C. 7. SS. Re-

spondeo non.

hold that by the Flesh and Blood of Christ is here understood the same as the Bread, ver. 35, 48, 51 : And by both Christ himself, who was to die for the World ; and so eating his Flesh, and drinking his Blood, are the same with coming to him, or believing in him, ver 35. 45. 47, 51. Which though in a more especial manner is in the Eucharist (as Christ and his Sufferings are therein more peculiarly represented ) yet is to be out of the Sacrament as well as in it. Whether this Discourse of our Saviour did peculiarly thus belong to the Eucharist, is a Point not agreed amongst themselves, as it is acknowledged by the Council of Trent (where it was long debated) and by Bellarmine. But yet this Author did not go far, but he so forgot himself, as to affirm that *all Interpreters expound it of the Eucharist*. We shall consider his Arguments, and leave his Contradiction to himself.

Arg. 1.

He argues from the above-cited Verse, *The Bread that I will give is my Flesh*: where saith he, *if Bread signifies Christ as received by Faith, without any Relation to the Sacramental Species, it would not be in the Future, [I will give.] Therefore our Lord promised his Flesh, not absolutely, but as to be eaten in the last Supper.*

To this I answer :

Answ. 1.

If the Word *Bread absolutely* refers to the Eucharist, and is to be taken literally, then it would follow that as truly as his Flesh was Flesh, his Flesh should become Bread, for it's said, *the Bread which I will hereafter give, is now my Flesh*; which implies the Conversion of Flesh into Bread, rather than what they hold, the Conversion of Bread into Flesh.

2. If it will follow that it must be understood *absolutely* of the Sacramental Species, because it's in the Future, *I will give*; then it will follow by the like way of

of arguing, that it cannot be understood of the Sacramental Species, because it's also in the Present, *I am that Bread*, ver. 48. *Is my Flesh*, ver. 51. *My Flesh is Meat*, ver. 55. And that it was thus with respect to the Present, not only the *Jews* understood, but our Saviour grants to them, ver. 53. *Except ye eat*. So ver. 56, 57, 58.

3. From hence it therefore follows, that our Saviour is here not to be *absolutely* understood of the Sacramental Species, but of that Bread which might be eaten out of the Eucharist as well as in it, at that present as well as afterwards; and consequently that the eating of it is by Faith.

He argues that the Discourse belongs thus to the Eucharist, *from the Words of the last Supper which bear a correspondence to this*. Here it's [*I will give*] by way of Promise: There it's [*is given*] by way of Performance.

Arg. 2.

This he confesses is only a probable Argument, it's ushered in with a *Videatur*, and is indeed of no force. For though we yield that the Words *I will give* contain a Promise, yet we differ from him.

Answ.

1. As to the Time and Case when this Promise was performed. *Bellarmino* saith it was in the Eucharist; but if we consult the Text, that tells us 'twas when he gave his Flesh for the Life of the World, which was on the Cross. For so is that Phrase *to give his Life*, and *give himself*, always applied in Scripture, to his Death, and never to the Eucharist: See *John* 10. 11, 15. *Gal.* 1. 4. & 2. 20. *Ephes.* 5. 2, 25. *1 Tim.* 2. 6. *Tit.* 2. 14.

2. We as little agree in the sense of those Words in the Institution, *Which is given for you*. Which though spoken in the Present at the last Supper, manifestly refer to the Future; and the sense of them is, which shall shortly be given for you. Of this see before, p. 410.

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Arg. 3. It's further urged by Bellarmine and a late Author, that the Jews contended, ver. 52. [*How can this Man give us his Flesh to eat?*] And many of the Disciples said, ver. 60. [*This is an hard Saying.*] From whence it's evident that both of them thought Christ propounded some new and wonderful thing to them; and understood him in a proper sense, and our Saviour did not correct this their Opinion, but repeated it, ver. 53. But if it was to believe in Christ, who can think our Saviour would involve it in so many Metaphors, when he used to explain Parables, and when he as easily might have done it in the Sacramentarian way, by telling them that no more was meant but by believing in his Death? But here he explained not himself, but only said, *Will ye also go away?* As if he had said, *I have nothing more that I shall do, I have insinuated a Mystery; there is need of Faith, and he that will not acquiesce in it, let him depart.*

Transubstantiation defended and proved from Scripture, p. 55.

I answer;

Ans.

1. We grant that both the Jews and Disciples thought that our Saviour spoke of somewhat *wonderful and new*; for they conceived both alike that he spake of the carnal eating of his Body, ver. 52. But is it the more true, because they so thought? They thought that our Saviour affirmed that he came bodily from Heaven, ver. 41, 42. But what they thought was far from being true.

2. And whereas it's alledged that our Saviour did not correct their Opinion. I answer,

(1.) He no more rectified their Mistake about his bodily Descent from Heaven, than he is supposed not to have rectified them in their Opinion concerning the oral Manducation of his Body. Nor,

(2.) Did he rectify their Mistake concerning the carnal Manducation of his Body; which the Church of Rome (whatever it held in the Days of P. Nicholas) no more

Decret. de Consecrat. dist. 2. C.

more now allows than we do that there is in the Eucharist the carnal Presence of his Body, which he *might as easily have done*, as what this late Author calls *the Sacramentarian way*.

3. Whereas it's further pleaded that our Saviour used to explain his Parables, that if this was figurative, he *might as easily have done it*.

I answer; If he meant it in the Romish Sense, he never did explain it; for he no where said that they should eat his Flesh, and drink his Blood under the species or Forms of Bread and Wine.

But our late Author saith, that *our Saviour proceeds to deliver this profound Mystery to them, in more express Words, using a vehement Asseveration to confirm the Truth of it; ver. 53. &c. Verily verily I say unto you, except ye eat the Flesh, &c. And yet notwithstanding these express Words, it seems that not only the People, but the Disciples were not aware of any such meaning: this our Author himself a little after grants, who observes, that af-* *Transub. defend. id, p. 55, 56.*  
*ter our Saviour had spoke thus to them, many of the Disciples themselves, thinking that he meant that his Body was to be eaten in a gross manner, like the Capernaïtes, cri'd out, This is a hard Saying. So that he had better have used Bellarmine's* *Ibid. & p. 57.*  
*our Saviour insinuates, rather than that of express Words; which makes him so widely differ from himself.*

4. I add that (besides the Nature of the thing, and the Intimations given all along by our Saviour) he did explain himself to his Disciples, ver. 63. *It's the Spirit quickneth, the Flesh, if it could be eaten, profiteth nothing, that is, to quicken (as Tertullian expounds it;) The Words that I speak unto you, they are Spirit and they are Life: which he said to intimate to them that these things which he spake were not carnal but spiritual, as an* *De Resurrect. Carn. c. 37.*  
*Athanas. Tract. in Quicunque dixit verbum, or whosoever was the Author of it.*  
*Ancient expounds it: and so St. Peter understands it,*  
*ver.*

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ver. 68, 69. *Thou hast the Words of eternal Life, and we believe, &c.* Christ was the Flesh and Blood to be eaten, and belief in him was (as he understood) the eating of that Flesh and Blood. So that from the Beginning to the End of it, is not one Word of eating Flesh and drinking Blood under the Forms of Bread and Wine. And here our Author is defective who agrees with us, the Words cannot be carnally understood, but instead of proving his own part, has Recourse not to a Text but the Omnipotency of our Saviour.

*Transub. defended, p. 58.*

*Arg. 4.*

*The Distinction observed, ver. 53. betwixt eating and drinking, betwixt Flesh and Blood, refer to the Species of Bread and Wine in the Eucharist, or else there would be no need of such Distinction, since a Perception by Faith needs it not. And ver. 55. My Flesh is Meat indeed, and my Blood is Drink indeed, signify the distinct manner of eating his Flesh, and drinking his Blood, which is utterly lost, if not in the Sacramental Forms of Bread and Wine.*

*Ans.*

1. Meat and Drink are the constituent Parts of corporal Refreshments, and so do aptly set forth Christ as the Object of our Faith; for what Meat and Drink is to the Body, that is he to the Soul by Faith, and therefore we are said to be *Partakers of Christ*, Heb. 3. 14.

2. By the Terms, *Flesh and Blood*, is set forth,

(1.) The humane Nature which he assumed, usually in Scripture call'd *Flesh and Blood*, Matth. 16. 27. and accordingly his Incarnation is thus described, *he also took part of the same Flesh and Blood*, Heb. 2. 14.

(2.) There is further thereby set forth his Sufferings, suitable to the Sacrifices under the Law, in which there was a separate Consideration of these two. And though these are set forth in the Eucharist; yet had there been no such Institution, there would have been reason sufficient for the representing our Saviour under

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this

this Notion, and for Faith thus to respect him.

But methinks they of the Church of Rome should be shy of arguing from this Distinction of *Flesh and Blood*, and the different manner of receiving them in the Sacrament, that do by their Doctrine of Concomitancy make these two to be but one, and the *Flesh* to be *Flesh and Blood* too; and also in the Administration of it, deliver it but in one kind to the People. The Irreconcilableness of which Doctrine and Practice to this Discourse of our Saviour, made *Cajetan* and others utterly to deny it had any Reference to the Eucharist, as *Bellarmino* SS. Perri Catholic. faith.

*It's said, ver. 49. Your Fathers did eat Manna in the Wilderness; this is the Bread that cometh down from Heaven, &c. Where the Comparison is not between Manna and the Body of Christ, as taken only by Faith, but as taken in the Sacrament, as is evident from 1 Cor. 10. 1, 2, 3. where the Waters of the Red-Sea are compared to Baptism, and Manna to the Eucharist.*

Arg. 5.

Our Saviour doth not compare his Body (which did not descend from Heaven) but himself to Manna: *ver. 33. The Bread of God is he which cometh down from Heaven: ver. 51, 52. This is the Bread which cometh down from Heaven, - I am the living Bread.* He was spiritually to the Soul, what Manna was corporeally to the Body; and so it's understood by the Apostle, *1 Cor. 10. 3, 4. They did all eat the same spiritual Meat, and did all drink the same spiritual Drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ.*

Ans.

*The Words [eating the Flesh of Christ] cannot be taken figuratively, but properly, because always the proper Signification is to be chosen unless the contrary be evidently proved. And when our Saviour so often repeats it with the Oath Amen, Amen, it would be absurd that it should be*

Arg. 6.



taken figuratively; for it's not lawful to confirm an Assertion by an Oath, unless the Matter be clear and certain, so that it cannot be wrested to another sense; nè detur occasio Perjurii, lest there be an occasion given of Perjury. But *Flesh* properly signifies *Flesh*, and to eat signifies a corporal Action, by which Meat is thrown into the Stomach, but that is not by Faith, and no where but in the Eucharist.

Ans.

1. We admit of this Rule that the proper Signification is to be chosen, when the contrary is not evident; being according to what is said by St. *Austin*. But then how shall we know whether the contrary be not evident; that we have the same Father guiding us in, who thus delivers himself, *If a Saying be preceptive, either forbidding a wicked Action, or commanding what is good, it's not figurative: If it commands any Wickedness, or forbids what is good, it's figurative; as this saying [Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you,] seems to command a heinous and wicked thing. And is therefore a Figure enjoyning us to communicate in the Passion of our Lord, and to lay it up in a profitable Remembrance, because his Flesh was wounded and crucified for our sakes.*

2. As to what he alledges from the Terms *Amen Amen*, or *Verily Verily*, it's not probable that it was a Form of swearing, When, (1.) Our Saviour uses it so frequently, as five and twenty times in this Gospel; and that as well in matters of Observation and Fact, as Doctrine and Promise, and Declaration, as *Matth. 8. 10. Verily I have not found so great Faith: Mat. 18. 13. So John 10. 1. Verily verily he that cometh not by the Door, &c. & 13. 16.* (2.) *Bellarmino* uses it as an Argument why these Words should be understood literally, because confirmed by an Oath, and then according to his reasoning, they are not an Oath, because they are often applied

De Doctrin.  
Christ. l. 3. c.  
26.

plied to what is not to be understood literally. So *John* 1. 51. *Verily verily I say unto you, Hereafter ye shall see Heaven open, and the Angels of God ascending and descending upon the Son of Man.* chap. 3. 3. *Verily verily, except a Man be born again, &c.* So in this chap. ver. 32. *Verily verily my Father gave you the true Bread: And so in the Verse he makes use of, Verily verily, except ye eat, &c.* Where, if he is right in his Argument, the Flesh is then proper Flesh, and the eating must be carnal eating of that Flesh; and which he cannot expound to an eating of Flesh under the Form of Bread without one of the hardest Metaphors in the World. Surely he was hard put to it, when he must bring our blessed Saviour so near the Precipice, as to an *occafio Perjurii*; and that nothing less will serve than such a clear and determinate Phrase, *as is not possible to be wrested to another Sense.*

As our Saviour, *John* 3. 3. when he would insinuate the use and nature of Baptism, teaches Nicodemus, and repeats it, that he must be born again: So here that he might insinuate the Nature of the Eucharist, he saith, and repeats it, *Except ye eat the Flesh, &c.* And as Nicodemus then did wonder, so did the Disciples here.

Arg. 7.]

1. Bellarmine contends elsewhere that *Words in Sacraments are to be understood literally.* If so, then how can it be so, *John* 3. for if to be born again is literally to be understood, then *Nicodemus* was in the right, ver. 3. *Can a Man enter the second time into his Mother's Womb, and be born?*

Ans.

C. 9. SS. prim. m. legitur.

2. If these Words are allusively to be understood, and signify a moral and spiritual Birth (as is not denied) and that by them we are to interpret these, *Except ye eat the Flesh of the Son of Man,* then we can no more understand these of oral and corporal eating, than those of a natural Birth; but as by the Terms being *born again* were

were signified a moral spiritual Birth, so by the Terms *eating the Flesh of Christ*, we are to understand a spiritual and figurative eating, which is by Faith.

*Arg. 8.* As for what *Bellarmino* urges from the Absurdities that will follow, if this Discourse of our Saviour is not to be understood of the Eucharist. They only serve to prove that our Saviour referr'd here to the Sacrament; but as they don't prove it, so if they did, yet that alone, as I have shew'd, belongs not to the Case in Debate.

*Bellarmino* having thus largely insisted upon the first, he proceeds to shew the Truth of Christ's Body in the Eucharist, from this Discourse of our Saviour. And to what has been before said, he adds an Argument from ver. 61, 62. *Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before?*

Of this he saith there is a double Exposition, and from each of which he endeavours to prove it.

*Expos. 1.* Our Saviour doth prove one Wonder by another, more or equally wonderful; as Matth. 9. 2. John 1. 51. 3, 8. And so he doth here in the Instance of his Ascension. But if our Saviour had not promised to give his true Flesh in the Sacrament, there had been no need to prove his Power in the Instance of his Ascension.

*Ans.* I answer; Admitting this Exposition, yet there is no Foundation for his Inference.

For the Instance to prove must be equally, if not more wonderful than what it's brought to prove; but that is not here; for the Existence of Christ's natural Body and Blood under the Forms of Bread and Wine, is far more wonderful than Christ's Ascension into Heaven. The bodily Ascension into Heaven carries in it no Repugnancy to reason, and there have been Instances of it in *Enoch* and *Elijah*; but as to Christ's Body under the Forms of Bread and Wine, it's what there is nothing that

that doth or can parallel (as the Roman Catechism) ours.

Our Saviour reproves the Incredulity of his Disciples, and teacheth them that they shall have a greater Occasion of doubting in his Absence. And if they now doubt, what will they do when he is gone into Heaven, and his Body will be far from them, then how will they believe the same Body to be in the Eucharist? whereas if it were by Faith, it would be more easy to believe after his Ascension, and our Lord would not have said, *What and if ye shall see the Son of Man ascend up where he was before?* Expos. 2.

1. I deny that if it was by Faith, it would be more easy to believe after the Ascension; and that for what our Saviour said to Thomas, *John 20. 29. Because thou hast seen me, thou hast believed, blessed are they which have not seen, and yet have believed.* Answ.

2. I deny again that it's more difficult to believe Christ's Body in the Eucharist after his Ascension than before; for it's equally difficult to believe Christ's Body to be contain'd under the Forms of Bread and Wine, whether he be in Heaven or Earth, present or absent. It's again as equally difficult to believe Christ to have a humane Body united to his Soul, and another Body under the Forms of Bread and Wine, and these to be one and the same Body.

3. I deny again, that there is the least reason for this Exposition of that Phrase, that *they shall have a greater occasion of doubting in his Absence*; and that will appear by considering what were the things those Disciples murmured at; and they were two: (1.) That he should speak of eating his Flesh, ver. 53, &c. (2.) That he should say, *This is the Bread which came down from Heaven*, &c. ver. 58. Now to both of these he returns a distinct Answer; beginning (according as it's usual in

in Scripture) with the last first. To which he answers, ver. 61, 62. *Doth this offend you? What and if ye shall see the Son of Man ascend where he was before? Why should it be less credible that I came from Heaven, than that I shall ascend thither? but this shall shortly be seen; or (to use the Words of a late Author of their's) as if he should have said, If you do not yet believe that the Son of Man came down from Heaven, yet when you see him ascend thither again, you will be more ready to believe, that it was really God who came down, took Flesh and dwelt amongst you.*

*Transub. defend-  
ed, p. 57.*

As to the second he answers, ver. 63. *It's the Spirit that quickneth, the Flesh profiteth nothing: The Words that I speak unto you, they are Spirit and they are Life. What he had taught them all along of coming to him and believing in him, as the way and means to eternal Life; so ver. 35, 40, 45, 47.*

SS. III.

The third Head of Arguments to prove the very Body and Blood of Christ are substantially in the Eucharist, is taken from the Words of Institution, *This is my Body.*

*C. 8. SS. Cumbis.  
Concil. Trid.  
Sess. 13. c. 1.*

Here Bellarmine saith from the Council of Trent, that the Catholick Church doth teach that these Words are to be taken *simply and properly*, and then gives this sense of them thus, *This, which is contained under these Species of Bread and Wine, is truly and properly my very true and natural Body.* In proof of this,

Arg. 1.

He undertakes to shew that *it's not probable our Lord would speak figuratively, whether we consider the Matter, a Sacrament, &c. the Persons to whom he spake, the Apostles; the Place and Time.*

C. 9.

For the Matter he saith, *it's a Sacrament, a Will, a Covenant, a Law, a Doctrine, all which do require a proper, and not a figurative Speech.*

But

But, tho this holds precisely in none of his Instances, yet in none doth it fail more than the first, and indeed the chiefest of them; and that whether we consider the Nature of a Sacrament, or the Instances of it. The Nature of it is Mystical and Representative, and so mystical Expressions do become and bear a Correspondence to the nature of the thing. And accordingly we shall find it to be the manner of speaking in such Symbolical Cases. Thus it was in the Sacraments of the Law, Circumcision, and the Passover. In the former of these, Circumcision is called the *Covenant*, Gen. 17. 10, 13. which was but a token of the Covenant, v. 11. and Rom. 4. 11. In the latter the Lamb is called *the Passover*, which it was the Sign and Representation of. Thus they are said to *kill*, to *sacrifice*, to *roast*, to *eat the Passover*, Exod. 12. 21. Deut. 16. 2, 7. Mat. 26. 17. Thus it is also in the Christian Sacrament of Baptism, which is called, *Tit. 3. 5. The Laver of Regeneration*; and we are said to be *born of Water*, John 3. 5. *To be buried with Christ by Baptism*, Rom. 6. 4.

Nay let us come to this very Sacrament in Dispute, and they themselves must and do acknowledge several things to be figuratively spoken, as when *This*, in *Bel-larmine's* way of Exposition, is, *what is contain'd under the Forms of Bread and Wine: Broken*, that is, by the breaking the Accidents of Bread: *Cup*, that is, the Wine in the Cup: *Bread*, after Consecration, that is, what was once Bread. Now if *Bel-larmine's* Argument be good, that a Sacrament requires a proper Sense, all these were meant, and so ought to be understood properly.

He argues from the Words themselves, *This is my Body*; and he begins with the Word *This*, which, saith he, must relate either to the Bread, or the Body, or the Ac-

P p p

cidents

Arg. 2.

cidents of Bread. The two former he discards after this Manner.

C. 10. SS. Porro.

*The Word [This] cannot relate to Bread, because if taken adjectively, it must be of the same Gender with the Substantive it belongs to; but now in the Greek, the Word for Bread [ἄρτος] is in the Masculine, and the Word for This [τὸ] is in the Neuter.*

Ans.

But here he is out in his Grammar. Were the Adjective immediately connected to the Substantive, as it is *ver. 26. ἄρτον τῷτον, this Bread*, or as a late Adversary would read it for us, when he saith we read it *τῷτον ἄρτος*, then it would be, as he saith, *false Grammar*; but though ἄρτος Bread be the Antecedent to τῷτον, yet neither is our Saviour or the Evangelist out in their Grammar, nor we in following them in it. That our Saviour refers *This* to *Bread*, not only the Reason of the thing and the order of Grammar require (because it's the same that he saith *This* of, that he before *took, and blessed, and gave*) but also that the Apostle afterward immediately connects them together, *1 Cor. 11. 26. As often as ye eat this Bread*; where the *this Bread* as much refers to the *Bread*, as the *this Cup* to the *Cup*, before spoken of.

Transub. defend-  
ed, Introduct.

And that it's agreeable to Rules of Grammar, I shall make appear by these Observations.

1. As, it's ordinary in Latin and Greek, when the Substantive is understood, or the Antecedent is a Sentence going before, to put the Relative (whatever Gender the Substantive is of) in the Neuter Gender, as *Joh. 6. 61. τῷτον, doth this offend you?* that is, Christ's coming from Heaven; so here *v. 24, 25. τῷτον, this do*; that is, take & eat.

2. When the Substantive properly belonging to the Adjective is not immediately repeated with the Adjective, the Adjective may be in the Neuter Gender, as *Gen. 2. 13. τῷτον ὅσεν, this is Bone*, where the Word *γυνή Woman* is the Antecedent.

†

3. It's

3. It's common again in Greek and Latin, to put the Relative in the same Gender with the consequent, as in the foregoing Instance, τὸ τοῦ ὅς ἐστιν, which the vulgar Latin, reads *hoc est os*. And so when the Sentence going before was the Antecedent, yet we find the Relative is in the Feminine if the Consequent Substantive be so, as Ezek. 5. 5. αὕτη ἡ Ἱερουσαλημ, *This is Jerusalem*. So St. Cyprian, *hec est Caro mea*. De Canā Dom.

Now it happens that there is none of these but what is applicable to our Case. For, (1.) The Antecedent may be the Sentence going before, and the Bread, and the breaking, giving, taking, eating, may be the Body of Christ by Signification; as the Lamb, the taking, killing, dressing, and eating, is said to be the *Lord's Passover*, Exod. 12. 11. And the Hair, the weighing, burning, smiting, and scattering it, is said to be *Jerusalem*, Ezek. 5. 5. (2.) The Substantive is not repeated with, nor immediately connected to the Adjective. (3.) And the Noun consequent to τὸ τοῦ *this*, is οὐμία of the Neuter Gender; and consequently in all Points nothing more regular and grammatical.

He argues further, *The Word [This] cannot refer to the Word [Body] (as many of their own Authors hold) because the Conversion of the Substance of the Bread into the Substance of Christ's Body is not accomplish'd till the Words [this is my Body] are pronounced; and to say the Word [This] (which implies somewhat present) refers to [Body] is to make that to be there which is not there; which is absurd*, saith Bellarmine, and 'twould be to say, *This Body is my Body*, which saith another, *is ridiculous*.

*Transub. defend-  
ed, p. 27.*

Lastly, he contends that by the Word *This* is meant, *what is contained under the Species of Bread*. Here those that were of the last Opinion are even with him, and say this Account of the Word *This*, is full of Absurdities.

*SS. Effigium.*



## The Texts examined which Papists cite

For what is contained under the Species or Accidents of Bread must refer to the Bread, or the Body, or the Species. Not to the Bread, for that is to go over to the Protestants. Not to the Body, for that (as we have heard) is to make that present which is not yet present. Not to the Species, for till the Bread be changed into the Body, the Species are in the Substance of the Bread, and one with it; and besides *Bellarmino* himself saith that the Sense is not, that *these Species are the Body*. But here

Ibid. SS. *Thomas*.

*Transub. defended*, p. 26.

Ibid. p. 27.

we meet with a Guide, who tells us that it's *This thing*. Now it would be worth knowing what is the Substantive to the Word  $\tau\acute{\epsilon}\tau\omicron$  in Greek, for if it be  $\sigma\omicron\lambda\alpha$ , surely  $\tau\acute{\epsilon}\tau\omicron$   $\sigma\omicron\lambda\alpha$  is as *false Grammar* as  $\tau\acute{\epsilon}\tau\omicron$   $\alpha\pi\tau\omicron\varsigma$ . Again, it would be worth knowing what *this thing* is, that is, neither Bread, nor Body, nor Accidents. Here again we have our Guide at hand to direct us, *This*, saith he, *is a Pronoun demonstrative, that doth not express any particular, determinate, and distinct Nature, or Substance; only discovers some real thing, which appears in such a manner; as for Instance, the Species of Bread to the Senses, which our Saviour declares fully to them to be his Body*.

But to this it may be replied;

*Ans.*

1. That the Word *This* stands not here by it self, but is in a Proposition, *This is my Body*, and so must be taken in a determinate Sense, for some particular known Substance whatever it is. It being a ridiculous thing to demonstrate that by the Demonstrative *This*, which is not demonstrated by it. To this purpose argues the

De Euchar.

Tom. 1. p. 216.

Jesuit *Maldonat*.

2. I would fain know of this Author if the Word *This* expresses nothing of a *determinate Nature*, how the *Predicate* [Body] is of the same Nature with the Subject [This,] as he saith it is, *if understood in the sense of his Catholicks*.

P. 34.

Next,

Next, Bellarmine argues from the Word *Is*, which he saith, in this place signifies [*Is*] for that is the most simple and common Signification insomuch as all other Words are resolved into *This*, and this is to be resolved into none.

1. But Bellarmine himself soon recals this, granting that where Signs are concerned, the Word [*Is*] is to be explained by [*Signifies*.]

*Answ.*

SS. Dices in Explicatione.

2. I add from another Hand, that as often, as the Verb [*Is*] joins things of diverse Natures together, we must necessarily have recourse to a Figure and a Trope, according to that Rule in Logick, *Disparatum de disparato non propriè predicatur*.

Salmeron tom. 9. Tract. 20. p. 138.

3. Bread and the Body of Christ are things of different Natures; and therefore if in the Proposition, *This is my Body*, *Body* is meant of the proper Body of Christ, and the Word *This* refers to proper Bread, (as I have shewed it does) then the Word *Is* must be interpreted by the word *Signifies*, or represents. And this is not only true in common forms of Speech, as this is *Cesar*, this is my Will, my Hand, my Seal; where it's not *Cesar*, but his Picture; not the Will, but the Legacy; not the Hand, but the Writing; not the Seal, but the Impression: But it's also usual in Scripture, as *the Seed is the Word*, Luke 8. 11. *I am the Door*, John 10. 7. *This is the Blood of the Men*, 2 Sam. 23. 17. And in the Instances before-given, *This is the Lord's Passover*, *This is Jerusalem*. Of this see before, pag. 417.

The last Head of Arguments to prove the Truth of Christ's proper Body to be truly in the Eucharist, is taken from the use of it. Here Bellarmine argues from the Consecration, the Fraction, the Communication, and the Guilt by unworthy Participation.

SS. IV.

Cup. 12, & 13.

He argues from 1 Cor. 10. 16. *The Cup of Blessing*, which (saith he) signifies Consecration to be necessary, but there

Arg. 1.

there is no need of Consecration if it be a Figure, for then a Declaration of his Will would be sufficient.

Ans.

1. Their Blessing is not their Consecration. For Consecration with them is the use of the words of Conversion (so called by them) *This is my Body*. But our Saviour blessed, and brake, and gave, before he said, Take, eat, *This is my Body*. And if blessing be consecrating, then consecrating would be when it was but a Figure.

2. It's a Figure if there be no substantial Change; but Consecration may be where there is no substantial Change, and consequently may be where there is a Figure. For else Baptism must not be Baptism, nor Chrism in their Confirmation be Chrism, after Consecration, where they own is no substantial Change.

Arg. 2.

*Prætion*, he saith, is *Immolation*.

Ans.

But of that see before, pag. 412.

Arg. 3.

He saith, *The Bread broken being the Communication of the Body of Christ implies it, and which is further confirmed by the comparison betwixt the Eucharist and Heathenish Sacrifices*.

Ans.

Of this see before, pag. 425.

Arg. 4.

It's said, 1 Cor. 11. 27. *Whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord, which implies the Presence of his proper Body and Blood*.

Ans.

1. The force of this Argument lies in this, that no Contempt can be offered to Christ but where he is personally and bodily present, but that is apparently otherwise; for the despising the Gospel and the Messengers of it, is said to be a despising of Christ, *Luke 10. 16*.

2. Upon the same Reason as there may be Contempt offered to Christ by Contempt of his Gospel and Messengers, tho he be bodily absent; on the same Reason may he that contemns the Sacrament of Christ's Body and Blood

Blood (when his Sufferings are set forth and commemorated) be said to be guilty of his Body and Blood; for what Relation the Gospel and Messengers have to Christ, that Relation and more has the Sacrament of his Body and Blood to his Body and Blood. So Christ is said to be *crucified among the Galatians*, as his Sufferings were *evidently set forth* by the preaching of the Apostle, *Gal. 3. 1.* And Apostates are said to *crucify to themselves the Son of God afresh*, *Heb. 6. 6.* So St. Jerom saith of this Place, *He is guilty of the Body and Blood of Christ, who despises the Sacrament of this so great a Mystery as a vile thing.* Thus indeed St. Paul doth distinguish the Sacrament of it from the thing; for he saith nor, he that eateth the Body of Christ and drinketh his Blood unworthily shall be guilty of the Body and Blood of Christ; but *whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.* The one being the Consequence of the other; he that is guilty of the former, is in reason to be esteemed guilty of the other, from the near Relation the one has to the other.

In 1 Cor. 11.

## P A R T II.

It's contended that *Transubstantiation is to be proved from Scripture.*

After so large a Discourse upon the first Head, about the Truth of Christ's natural Body and Blood in the Eucharist, it might reasonably be expected that there should be some considerable care taken to prove the Conversion of the Bread and Wine into the proper Substance of Christ's Body and Blood. But this has a very short Chapter bestowed upon it, where *Bellarmino* tells us that his first Place is *Mat. 26. This is my Body.* He might have

L. 3. c. 19.

SS. Respondet  
absoluet.

have better called it his only Place, for there is no second that follows his first. And even here when he comes to his utmost proof, that it may (as he saith) be absolutely collected from it, it amounts to this, that from the common manner of speaking, what is signified in the Words [*This is my Body*] is, that there is nothing else but the Body of Christ. For if it had been Bread, our Lord ought to say, Here, that is, in this Bread, is my Body. So that it seems as our Saviour must do what they would have him do, so he must speak what they would have him speak; he ought, saith he, to say. But why then ought not our Lord to have said, *This* is turned into *my Body*? That indeed some of them say is to be understood, and so is supposed by them. And indeed without proving *Is* doth so signify, it's impossible to prove the Bread to be turned into the proper Body of Christ by virtue of these Words; *This is my Body*. In fine, this knowing Man was so sensible of the shortness of his Argument, that he thus concludes the whole; Let me add, saith he, that though there should be some Obscurity and Ambiguity in our Lord's Words, yet that is taken away by many Councils of the Catholick Church [such as those of *Lateran* and *Trent*] and the Consent of the Fathers. So that though they do make some offer at Scripture, and at sometime boast (as one doth) of clear Words, even word for word; yet that they soon forsake; and, as *Bellarmino* shelters himself against the Obscurity and Ambiguity of the Text, by a pretence of Councils, and the Consent of the Fathers: So this last Author; after he has just named the clear Words (as he calls them) soon quits that for a Proof by *Demonstration*. It looks somewhat great to begin with Scripture, and to pass thence to Councils, Fathers, and Demonstrations. But when it comes to be enquired into, Scripture is one Text alone, and that Text obscure and ambiguous; the Councils are these of *Lateran* and *Trent*; and the Fathers, the Fathers of those and the like Councils; and their Demonstration, Fiction, and Imagination. But this belongs not to the present Design to shew.

Cath. Scriptura-  
rist, Point. 12.  
p. 90.

T H E E N D.

L O N D O N,

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